

Personnel for our foreign policy

Secretary of State Marshall announced on May 7 that the State Department was preparing to take over the administration of occupied areas from the War Department. Such a move, as the Secretary himself remarked, confronts him with "the necessity of developing the State Department beyond anything that it had been before, to carry on . . . the battle for peace." Five days later Dean Acheson, Assistant Secretary, announced his resignation, and two other high members of the Department are scheduled to leave the Department to resume posts in the foreign service. Other resignations are expected soon. Now, it strikes us that such a manpower shortage among the top-level planners and executors of our foreign policy is an unhealthy sign. Dean Acheson was reported as giving economic pressure as his reason for resigning. Which seems to bring us squarely up to the fact that we have either to make diplomacy as a career lucrative enough to attract men of high quality, who could do financially well in other fields, or we have to attract to it men who will take it as a real vocation, whatever the monetary recompense. The ideal, no doubt, would be to combine the two—to have men to whom public service at this high level is a dedicated calling, and who, at the same time, are encouraged to pursue its arduous goals by a salary commensurate with the dignity of their post and the importance of their work. It is worth more than a passing prayer that Secretary Marshall may find helpers of such calibre, and that their devotion and abilities will be more adequately recognized.

Who will administer Greek-Turkish program?

Now that the Greek-Turkish aid bill has been approved by both houses the next question concerns the kind of man who is going to administer the program. Unless great care is exercised in selecting our representative, the Truman Doctrine could become the symbol of retrograde political and economic policies rather than the flaming defense of progressive democratic ideals and principles. For instance, if the man named to administer the \$400-million program should regard his mission simply as one of stopping communism, he might be disposed to accept the assistance of Greek or Turkish influences whose sole recommendation is that they are against the Communists. The resultant identification of the U. S. with the dubious political cliques of these two countries would be disastrous for American prestige in the world. It is known that President Truman has considered the name of Mark F. Ethridge, Louisville publisher and American delegate on the UN Balkans Investigating Commission. However, Senators Walter F. George of Georgia and Harry F. Byrd of Virginia, do not like Mr. Ethridge's views on social and economic problems in the South. Perhaps they have been successful in removing Mr. Ethridge from the

list of candidates. We certainly hope that no candidate fully sympathetic to the views of the two Senators will get the job. We believe that the challenge in Greece and Turkey is not simply one of fighting communism but of demonstrating to the world that the United States stands for progressive social and political principles. This will hardly be accomplished if the most conservative influences in the country control this appointment.

"Duel" and the Production Code

There are many pictures now running in New York City, and polluting other cities in the nation as well, which are flagrant violations of the very Code which film producers have freely embraced and which it is the duty of Mr. Eric Johnston, president of the Motion Picture Association of America, to enforce. They are *Dead Reckoning*, *Johnny O'Clock*, *Nora Prentiss*, *Born to Kill* and, most malodorous of all, *Duel in the Sun*. This last-named monstrosity has Mr. Barnum spinning like a pinwheel in his grave, for it is the most colossally ballyhooed bit of "entertainment" of our sales-pressure age. It is playing now in New York at thirty-eight theatres at once and at advanced prices. It will be seen by millions and will make Mr. Selznick a pretty penny, but it is unadulterated trash, slobberingly melodramatic, viciously passionate and nothing less than a pandering to the lowest taste. Even the usually tough-skinned critics in the daily press have been forced to charge that *Duel in the Sun* is "designed plainly to spread coarseness over the screen." Nor is *Duel* a foul film to end all foul films. Others are coming up, and are being given a buildup in movie trade journals with such come-ons as "Tawdry love and vicious murder! The kind that sells millions of newspapers—and millions of box-office tickets!" While the American film industry seems hard put to it to keep out of the slimiest gutters, the British are sending us such fine films as *Great Expectations*, reviewed this week in our Films column. The movies have a public trust to fulfill; they have a Code to hold them to that trust; they have a man to administer the Code. Where, along that line, is a clear duty being shirked? More films like *Duel in the Sun* might well result in the suicide of Hollywood—and would there be so very many mourners?

Acreage-limitation controversy

As the hearings continued before the Senate committee on public lands, the controversy over removal of acreage limitations within California's Central Valley reclamation projects grew hotter. Proponents of repeal use the argument that elimination of the prohibition preventing the Government from selling project waters to units of more than 160 acres would really work to the benefit of smaller, family farmers. The argument runs that, with restrictions gone, everyone buying project water

would help liquidate the construction costs, not just the smaller landholders as is the case at present. Proponents of repeal also argue that the truly large acreages in California—the Kern County Land Company, for example—are outside the areas of the present irrigation projects. These large landholders face no restrictions whatever, and thus they have an undue advantage over the smaller farmers within the projects. According to this laissez-faire thinking of the proponents of repeal, the only logical answer under the circumstances is to remove all restrictions and to hope for the best. The other alternative would be for the Government to buy up the excess acreages and subdivide them for small farmers in a colonization project. Arguing against repeal and in favor of retaining restrictions, the National Catholic Rural Life Conference pointed out that more, not less limitations on large holdings are in order, outside the projects as well. Testifying on behalf of the Conference, Rev. William J. Gibbons, S.J., associate editor of AMERICA, indicated that such governmentally-imposed prohibitions against concentrated land ownership are fully in accord with papal social teaching. It is the duty of the Government to prevent private collectivism just as it is its obligation to protect legitimate property rights of citizens. In reality the concentration of land ownership in large corporate holdings is a form of private collectivism, only a few steps removed from state capitalism. In either case the average citizen ends up deprived of the opportunity to own productive property.

Methodists and Baptists: "Friendly Relations"

Try as we may, with Cardinal Spellman and a host of Protestant friends, we can find little trace of Christian charity and sympathy in the current truculent fulminations of American Methodist and Baptist Councils against what they seem almost to relish calling our inveterate and menacing Catholic "disloyalty to democratic ideals." Harold Stassen can evidently find no logic in them, either. *De grace, Messieurs!* Up to a certain point it is possible to be intrigued or amused (Bishop Oxnam, for instance, is blessed with undeniable dramatic talent) by the parade of headline-resolutions that berate us for giving our belligerent parochial school children a free bus-ride through the impregnable wall separating Church and State, with taxpayers' textbooks to throw at the ruins; and for not tarring and feathering Franco, Myron Taylor and Perón in the name of tolerance, American style. But what really hurts a Catholic most in all this recrudescence

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of bigotry masquerading as democracy is the appalling evidence it offers that the One True Church of Christ is still an object of nightmarish fear to so many of those whom Cardinal Gibbons used to call "our prodigal brethren, only four hundred years away from Home." Must we forever talk politics with them, when we want to talk Christ? Can we "cooperate" as claimants to a Christian—and American—mission only on the basis of balance of power? In a friendly note to the editor of the *Christian Century* Monsignor Coakley of Pittsburgh suggests an excellent substitute for anti-Catholic thunder from convention-halls:

Why not give us more vital and interesting Protestant news, tell us what new Protestant churches are being erected, what new Protestant movements are under way to make people more religious, what Protestant churches are doing to instruct children in the teachings of Christ? Your issue of April 16 sounds as if Rome had you scared to death.

Most of the Baptists and Methodists we know, and all of the Catholics, will say *Amen* to this simple plan for an end to public bickering and heckling in the name of the gentle Christ.

What lurks behind German hunger

The mere fact that millions of Germans are dragging out a bleak existence on considerably less than their official 1,550-calorie diet (3,000 calories is necessary for normal life and work), is touching and frightening enough, but it is, after all, not unique. Other millions, too, in Austria, Italy, Poland, China, stumble along on a starvation diet. But the German crisis is unique in its ominousness. That has been emphasized by Lord Pakenham, British Minister for the occupied zone, who stated:

The food crisis in Germany should be the Number One priority in the thoughts of thinking people all over the world. Take it from me that it is my first concern when I say my prayers [Lord Pakenham is a convert and the father of seven children]—and I mean literally—in the morning and at night.

Why is German hunger so portentous? Because if it is not relieved in the immediate future, the economic merger of the American and British occupation zones is doomed to failure within the year. This would mean that the millions of dollars already spent to help Germany back to its feet have just gone down the drain. It would mean a refutation of the thesis of the Western nations that the West can do more to rehabilitate Germany than can Moscow. It would mean that economic democracy has turned out to be a broken reed. And without economic democracy, there is no political democracy. That is why German hunger is more, much more, than merely people starving—it is freedom starving, democracy starving, the hopes of Europe starving. Fortunately, American policy is alive to the danger. We have shipped staggering amounts of foodstuffs to Germany already, though shipments fell off during the past months. Now the War Department has adopted emergency measures to rush 1,200,000 tons of food into the American and British zones before July 31. If German hunger can be licked, Germany may yet be saved to democracy.

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Freight-rate decision

For rate-making purposes, the railroads have divided the country into five zones: Eastern or Official Territory, embracing States lying east of the Mississippi and north of the Ohio and Potomac rivers; Southern Territory, including States south of Official Territory and east of the Mississippi; Western Trunk Line Territory, including in whole or part eleven mid-western States; Southwestern Territory, embracing all or part of four southwestern States; Mountain Pacific Territory, taking in all the rest. Over the past seventy-five years differences have developed between the Territories in so-called class freight rates. (Freight rates fall into two categories—commodity rates and class rates. Broadly speaking, commodity rates govern the movement of bulky, raw materials; class rates cover manufactured goods.) For a long time Southern and Western spokesmen have argued that class rates were fixed to favor the North and East, to discriminate against industry in the South and West. Two years ago, after extensive hearings, the Interstate Commerce Commission found enough substance to the charge to order class rates reduced ten per cent in the South and West, raised ten per cent in Official Territory. Meanwhile, through a suit begun by former Governor Ellis Arnall of Georgia, the South moved through legal channels to arrive at the same goal. Such was the setting for the Supreme Court's decision on May 12, which resulted in a major victory for the South and West. Seven justices agreed that railroad freight rates had impeded the industrial development of the South and West, ordered a correction to be made. A month hence the rails will be ordered to conform to the 1945 decision of the Interstate Commerce Commission. By the Court's decision the basis for the stock charge that Eastern industrial interests have held the South and West in economic bondage has been notably weakened.

Italian hopes and more fears

Though Italy bleeds slowly to financial exhaustion as we write, with a new government crisis looming almost daily, her constituent assembly continues bravely—on precarious paper—to build her back into her irreplaceable position in the world community. The new draft-constitution (cf. AMERICA, May 17, p. 172) promises the Italian people a vastly improved government mechanism. Though state sovereignty is of course solemnly affirmed, the Catholic Church is rightly recognized as independent and sovereign in its own sphere. The incorporation of provisions for education free from government control, for extensive land reform and for a good measure of self-government at the communal and local level represents a surprisingly complete vindication of the *Popolari* (Christian Democrat) program plastered on the walls of Rome by Don Luigi Sturzo's brave little band of pioneers as early as 1919. General de Gaulle and those who share his weakness for a clear-cut division of powers, American style, will be as little pleased with the strictly parliamentary organization of the Italian central government as they are with its French counterpart. Parties will continue in responsible control, although deputies and

senators are (theoretically) to "represent the nation, without binding mandate," and generous recourse to popular initiative and referendum is promised. Judicial review of constitutionality is left at the mercy of the law-makers themselves. A broadly flexible instrument of this character was probably the best that could be hoped for in face of the half-dozen political ideologies now contending for mastery in "reunited Italy." The danger of power-seizure by a "man on horseback" has been carefully and perhaps rather too superfluously sealed off. But on one major point, at least, General de Gaulle is right: with right and left in hopeless disequilibrium, the menace must remain, to this or any conceivable parliamentary regime for Italy at the moment, that a party of "comrades" may find it a very convenient stepping-stone to *their* classic non-violent revolution. After that there could be no question of a division of powers—only of a division of spoils.

Mr. Wallace at home

In case some of our social-minded European friends may have been unwittingly influenced by the current communistic build-up of Henry Wallace, we hasten to assure them that it just is not so. Throughout Europe the communist transmission belts are telling the people that President Truman's foreign policy is unpopular with the masses of people in the United States, that it is the work of a plutocratic minority hell-bent on imperialism, that Wallace is a great figure among us, the heir of Roosevelt and authentic spokesman for his ideas. How far from the truth this is may be gauged from a recent column by Luigi Antonini in *Justice*, the official organ of the International Ladies' Garment Workers Union. Mr. Antonini belongs in the Mazzini tradition of Italian liberalism, is well known in socialist circles abroad and by no stretch of the imagination can be considered a reactionary. Wrote Mr. Antonini in the May 1 number of *Justice*:

What does this Wallace trip to Europe prove? It proves that in America Wallace amounts to nothing. He has been forced to go to Europe, now partially dominated by communist fifth columns, to seek that popular approval which he cannot possibly obtain in America—not even from the traditional pacifists.

To compare the speeches of Henry Wallace, asserts Mr. Antonini, with those of William Z. Foster—head of the American Communist Party, who has also been touring Europe—is to find "the same parallel that exists between a speech by Palmiro Togliatti and one by Pietro Nenni." In other words, says this veteran labor leader, put Henry Wallace down in your book as "a kind of Anglo-Saxon imitation of Pietro Nenni." To European democrats, need any more be said?

Korea in the limelight again

The little-known problem of Korea will receive its measure of belated prominence, when the United States-Soviet Joint Commission meets shortly in Seoul after a year of political deadlock. Replying to the last letter of Secretary of State Marshall regarding Korea, Foreign

Minister Molotov has expressed his willingness to accept certain American proposals as a basis for new negotiations. The latter, it is recalled, broke down in May, 1946 because of the extreme Russian demands. These contained the exclusion of all conservative groups from participation in the Korean government, which naturally led to the collapse of the American-Soviet parleys. Now Mr. Molotov has changed his mind. In a letter dated May 10, 1947 he has assured the United States that by accepting what Secretary Marshall called "broad participation" of the Korean democratic parties . . . "there no longer exist any reasons for delaying the convening of the joint commission." Yet the form of Mr. Molotov's reply excludes, unfortunately, any expression of optimism, no matter how reserved it be. While the United States presses for the restoration of a free and independent Korea, the Russians put the stress on "trusteeship" as a main provision of the Moscow Agreement of December, 1945. There Messrs. Byrnes and Bevin obtained Mr. Molotov's consent that Korea's north and south zones of occupation should be politically and economically united as one national entity. This would culminate in full political independence later. The period of trusteeship for five years by the United States and Russia was conceived mainly for the purpose of preparing the Koreans for self-government. For more than twenty months the Soviets gave little evidence that they intended to live up to the terms of agreement. Instead, they immediately began the process, since completed, of converting their zone into a totalitarian, sovietized regime. The United States cannot allow that. Secretary Marshall has spoken very firmly. We hope that he will act in the same resolute and determined manner.

IRO ready to operate

Now that sixteen governments have signed the constitution of the International Refugee Organization and eight have offered funds in the near future, the IRO preparatory commission will be able to assume responsibility for the displaced persons camps after UNRRA closes down on June 30. For a while prospects that an international agency would be prepared to take over looked rather dim. The Intergovernmental Committee on Refugees, of course, still had its funds and personnel. It could have done something. Now the IGCR can hand over its resources to the new organization. So too can UNRRA, although much of the funds belonging to that organization are tied up in the United States and as yet our country has not made up its mind as to what it intends to do. IRO's immediate job is caring for the 800,000 and more DP's in the displaced persons camps of Germany and Austria. (The future of the DP's in Italy is a ticklish problem, as is pointed out in an editorial in this issue.) When all the European refugees, both inside and outside of camps, are taken into consideration, the total approaches two million, with most of them eligible for IRO aid. Despite the brightening prospects, two points must be remembered. First is that IRO, as at present constituted, has only temporary status as a refugee relief agency: of itself it cannot solve the

problem of resettlement. Hence it is always open to the temptation of getting refugees off its hands by urging them to go home even against their will. The second noteworthy fact is that a certain amount of the UNRRA viewpoint will be transferred to the new organization along with the personnel. Leadership, combined with vision and courage, is needed on top levels to make sure that the rights of displaced persons are safeguarded.

World food shortage

Gloomy reports continue to come from Europe and most of Asia regarding food outlooks for 1947. Throughout much of the Northern Hemisphere the winter was bitter and the spring unduly wet. Ireland's winter grain crop will be small; this calamity follows close upon a poor harvest in 1946. Italy's food condition appears no better than a year ago, with the same pressing need for imports to tide over until the harvest. Rumania and Yugoslavia are in desperate straits, while Russia, their mentor, is herself hard up for food. France is short of wheat, and the food ministry remains about the most unenvied post in the Government. When the question is asked why Britain, despite all her strenuous efforts, does not produce even more than she does, the answer is lack of food; men on spare diets cannot muster energy to do a full day's work. The same holds true in Germany, Austria, Poland, much of Europe. Apart from the political unrest, reconstruction languishes because of lack of energy. Some observers feel that the over-all agricultural outlook in Europe is even worse than in 1946. Hopes of full agricultural reconstruction within five years just do not seem to be approaching fulfillment. The Orient is no better off, especially Japan, where food rapidly becomes a major postwar problem. Meanwhile the United States looks forward to another billion-bushel wheat crop and perhaps a three-billion-bushel corn crop. To its credit, it ships more than was heretofore believed possible. Probably over 500 million bushels will have been exported during the year ending June 30, 1947. At the risk of overproducing within the next few years the United States continues to supply additional grain to many foreign countries. Even more would be sold abroad were the box-cars and bottoms available. Regrettable, however, is the attitude of the South American wheat-producing nation—Argentina. Despite the world situation, her wheat is sold for almost twice what U. S. producers receive. The difference goes, not to the farmers, but to the Perón treasury, where it is reportedly credited against the expenses of the five-year plan. The world crisis, as well as the attitude of Argentina, highlight the urgent need for more cooperative procedures in the production and distribution of food.

Father LaFarge goes abroad

AMERICA's Editor-in-Chief took plane to Europe on May 13. His purpose is to make contacts with leading Catholic editors there, to see and hear for himself something of postwar Europe. His six-weeks journey will take him to Rome, Paris and several cities in western Germany.

Washington Front

When a visitor comes to Washington, the first thing he usually asks to see, after the Monument and the White House, is the Congress in session, preferably the Senate, since it gets the greater publicity. Nearly always, he will return hugely disillusioned, having seen only a handful of Senators on the floor.

During the debate on the Taft Labor Bill amendments, a rather amusing thing happened. Senator O'Mahoney of Wyoming was making a speech when he happened to remark on the small number of Senators on the floor. Whereupon, Senator Morse asked for a quorum call. When the roll had been called, the presiding officer announced that eighty-five had answered their names, but when Mr. O'Mahoney resumed his speech he remarked ruefully: "I think I made a mistake in yielding to the Senator from Oregon to call for a quorum, because I now have fewer Senators to address than when the quorum call was made."

The next day, when Senator Ives of New York made his now-famous speech on the amendment restricting industry-wide bargaining, Senator Pepper wanted to call for a quorum because evidently most of the Senators were not on the floor, but Senator Ives refused to allow them to be called from the dining room for a few min-

utes at such time. Later, just before the vote was actually taken, it was Senator Taft himself who suggested the absence of a quorum even then. Thereupon eighty-seven Senators answered.

Senator O'Mahoney charitably suggested the reason for this strange situation during a debate which was engrossing the nation. The Reorganization Act requires that no committee meetings take place while the Senate is actually in session "without leave of the Senate." So day after day chairmen of committees rise to ask for leave to hold meetings, and that, said the good Senator, was where they all were, and he was no doubt correct. But Mr. O'Mahoney went on to say that they had no other choice; their committees were flooded with proposed bills (some thousands of them) that have to have some consideration; and the afternoon is the only time they have to deal with them. When that is done they must go to their offices to answer constituents' mail.

But the result is rather serious. As Mr. O'Mahoney said, it means that very many Senators vote on important bills without really knowing what is in them, and they will never know unless they are present to hear an opposition speaker analyze the bills. Senator Ives' speech changed at least one vote of a Senator who happened to hear him, and the amendment he was attacking lost by one vote. If a full Senate had heard him, he would undoubtedly have changed more. It is really a curious situation. One wonders when and how some Senators really make up their minds how to vote. WILFRID PARSONS

Underscorings

The Kennett Township, Pa., bus transportation case has been settled by the State Supreme Court of Pennsylvania. The high court upheld the decision of Chester County Court Judge Ernest Harvey, which denied the petitioner's claim that parochial school pupils should be carried on public school buses. Judge Harvey based his ruling, not on whether such transportation was a violation of the State Constitution, but solely on the text of the Pennsylvania school code, which he said neither expressly nor by implication required school directors to furnish transportation to any others than those attending public schools. It was his contention—and the Supreme Court agreed with him—that the recent decision of the U. S. Supreme Court in the New Jersey case did not apply to the Kennett Township claim, since the New Jersey School code expressly permits such bus transportation service to parochial school pupils, whereas the Pennsylvania school code does not.

► Another Supreme Court decision on a school question has been handed down in California. A certain Rita Gordon claimed that the Los Angeles program of released-time for religious instruction contravened the California constitution and the First Amendment to the

U. S. Constitution. On March 10 the California District Court of Appeal, Second Appellate District, denied her allegation. The California Supreme Court has now confirmed the finding of the District Court of Appeal, and in so doing stated some salutary and significant principles.

► "No one," the court states, "who keeps pace with the trends of modern society can deny that instruction of the youth of the State in faith and morality is of the utmost necessity and importance." And again: "Our pioneer forefathers did not have the remotest idea that they were laying the foundations of the great Commonwealth of California that was to be a jejune, godless State; they believed one of the great pillars of our national strength to be the general acceptance of religion by our people." ► On the separation of Church and State issue, Justice White maintained that religious freedom means freedom of, not from religion.

The true and essential purpose of the American doctrine of separation of Church and State is to protect people in the fullest enjoyment of religious freedom and to forestall compulsion by law of the acceptance of any creed or the practice of any particular form of worship, but the decisions in both the Federal and State courts furnish unmistakable authority for the proposition that the doctrine of separation of Church and State does not mean that there is any conflict between religion and State in this country or any disfavor of any kind upon religion as such.

A. P. F.

Editorials

Promise for Palestine

The United Nations did well to reserve for a special session of its Assembly, undistracted by less critical projects and controversies, the special world-conscience case we have too long vaguely and indolently dismissed as "the problem of Palestine." We shudder to think what might have happened if Britain had called it in terror a "threat to the peace" and referred it to the tender mercies of the Security Council for "action." We might have had a bootless year-long debate between the embattled Big Five as to whether they were dealing with a "dispute" or a "situation" and ending in another balance-of-power compromise to feed fuel to our cynicism.

As matters stand at the close of the extraordinary Assembly session, there is much reason to hope that its fact-finding Commission—aided by our prayer and sympathy—may be able to do for us what seventeen previous inquiries in the field have failed to do. We may have the relevant historical facts marshaled, the issue defined dispassionately, and our common duty as members of the international community made plain, in terms of elementary justice and human rights. As Christians we cannot but welcome and bless the prospect.

A persistent air of gravity, restraint, and here and there of reverence, has pervaded the general and special committee maneuvers at Flushing Meadow and Lake Success, which would seem to indicate that the delegates, even from the so-called "neutral nations," realize they are treading this time on holy ground. They seem acutely aware that this is no bi-party local feud they are summoned to suppress, but a unique challenge from Christendom, Islam and Israel to the conscience of the world, as the Special Committee's terms of reference clearly imply, to keep their holy places inviolate and to protect the fundamental freedoms of all Palestinians of whatever faith, culture or numerical importance (Cf. AMERICA, May 3, 1947, p. 119; May 10, p. 144).

If this climate endures through the summer fact-finding, while Christians, Jews and Arabs present their views and recommendations on the structure and future government of Palestine, we need not doubt that a workable substitute for Britain's "impossible mandate" will be found, and then solemnly imposed by the peoples of the world in the fall. Let the UN rise to this brilliant opportunity to find and render justice in a conflict interesting not some guerrilla tribe or harassed economic bloc, but the collective integrity of all the nations, and its value as an instrument of world peace will be enormously enhanced. Too many of us of late have been allowed to doubt whether we could count on it at all to build or keep the peace.

Christians, meanwhile, must insist before the Commit-

tee of Eleven that we have two primary concerns in the outcome of the Palestine investigation—neither of them selfish and both of them vital. First, there is our overriding commitment to the building of a just world order, with national sovereignty (where it exists) and minority rights (where they are real) acknowledged and protected by the juridical institutions of the world community. The Holy Father's "Five Points for Peace" of Christmas, 1939, among numerous other Pontifical and UN documents, list these, with disarmament and dedication to the moral law of justice and amity, as fundamental prerequisites to world peace. Let the solution of the Palestine "question" attest the sincerity of the world's professed devotion to these objectives.

Secondly and relatedly, as our own vigilant Catholic Near East Relief Welfare Association puts it vigorously in a memorandum elaborating its plea filed with the United Nations, we must demand of *any* government set up in Palestine, whether independent, partitioned, or tutelary, not only complete accessibility and protection of the holy places, but "adequate, factual, implemented guarantees" that minorities will "actually enjoy" the full freedom of religion now so often vaguely defined, "frequently distorted and facetiously neutralized" in the countries of the Middle East.

We cling to the hope that nothing which smacks of a sordid political "deal" may be served up to us at summer's end. Worse than no answer at all would be an ersatz substitute for the solid political structure and effective guarantees of sacred territorial and human rights we have done all too little to see realized in the Homeland of the Prince of Peace.

The Taft Bill

In all probability the labor bill which emerges from the Senate-House conference will bear a greater resemblance to the Taft bill, which the Senate passed last week by a thumping majority, than to the admittedly tougher measure sponsored by Representative Hartley in the House. The compromise bill seems certain to include the following points:

1. *Revision of Federal labor agencies.* The National Labor Relations Board will be expanded to seven members. It will retain the right to investigate, prosecute and judge infractions of the law, but the judicial function will be separated from the others.

2. *Union Security.* The closed shop will be outlawed; the union shop permitted only if a majority of the employees vote for it. The right of the union to expel members, with consequent loss of their jobs, will be rigorously curtailed.

3. *Bargaining unit.* Industry-wide bargaining will not

be banned outright but discouraged by strengthening the hand of employers who oppose it and by weakening the authority of national unions over local affiliates.

4. *Unfair union practices.* Unions will be required to hold regular elections and issue financial statements. The rights of members will be protected from arbitrary action of officials. Coercion of members and, in certain cases, of employers will be interdicted.

5. *Union liability.* Unions will be liable to damage suits for violations of contract, jurisdictional strikes and secondary boycotts.

6. *Right to strike.* In the event of a threatened strike which endangers public health and safety, the Government will be empowered to seek an injunction which will be effective for a maximum of seventy-five days. In the interim a new Federal Conciliation Service, separated from the Labor Department, will attempt to effect a settlement. Otherwise the right to strike remains unimpaired.

7. *Foremen.* The protection which the Wagner Act gives to the right of foremen to organize and bargain collectively will be withdrawn.

8. *Checkoff.* The employer will be forbidden to check-off union dues unless the employee has given permission in writing.

9. *Welfare funds.* Employers will be permitted to contribute to welfare funds provided that the funds are jointly controlled and their use is strictly circumscribed.

If it is possible, also, that the bill finally laid on President Truman's desk will deny bargaining rights to communist-led unions and require a rank-and-file vote on the last offer of the employer before a strike is permitted.

Despite certain constructive features, the net effect of this bill is to weaken the power of organized labor and not merely to discipline it. Its underlying philosophy is not encouragement of organization, but at best neutrality; at worst, opposition. The bill thus reverses the approach to industrial relations enshrined in the National Labor Relations Act. If the law could be enforced, which is doubtful, it seems to us that labor unions would gradually lose their cohesion, become fragmentized and decline in numbers and power. Some of them, especially in industries which have never accepted the philosophy of the Wagner Act, might be destroyed. For these reasons, we believe that President Truman ought to veto the bill.

Play ball!

When word came to Ford C. Frick, president of the National League, that some of the St. Louis Cardinals were talking about a strike against the presence of Jackie Robinson in the Dodger line-up, there were a number of things Mr. Frick could have done. He could, first of all, have done nothing. This would have allowed the malcontents to build up strength—for intolerance thrives on acquiescence—to the point where a major demonstration could have been made, with all its attendant ill-feeling and confusion of issues.

Or he might have sent word privately that such a strike would not be countenanced by the League president. This

would doubtless have stopped the strike movement, but would have done little more than that.

What Ford Frick actually did has made baseball history. Sam Breadon, president of the St. Louis club, had heard of the proposed strike, which was to have been staged at the first game in Brooklyn; and he flew to New York to consult with Mr. Frick. Both Breadon and Frick took their stand against it; and Frick, as president of the National League, made the official league stand very clear to the Cardinals. Said he:

If you do this, you will be suspended from the league. . . . I do not care if half the league strikes. Those who do it will encounter quick retribution. All will be suspended, and I do not care if it wrecks the National League for five years. This is the United States of America, and one citizen has as much right to play as another.

The National League will go down the line with Robinson, whatever the consequences.

Mr. Frick's words will hardly, of course, work any change of heart in the disgruntled ball players. But they do ensure that the gate of opportunity, opened by the Brooklyn Dodgers, will remain open. They enlist the whole strength of the National League in the cause of justice and equal opportunity. They go a long way towards making our national game even more representative of our true national spirit.

World Armaments

Any man with a sense of responsibility must deprecate talk of another imminent world war. It is hard to see what could possibly be gained through such unguarded and ill-considered utterances. What constructive purpose could be served by what is essentially a counsel of despair is hard to conceive. Talk of war only chills the optimism and mutual confidence that must exist as a basis for any successful program of world cooperation. And in place of that attitude it substitutes only confusion and vague fears. What is even more tragic is that talk of the "inevitability" of another war can easily lead to talk of the "desirability" of another war. What utter bankruptcy of moral idealism and good sense that ultimate attitude would indicate need not be emphasized.

Catholics should consider again the earnest admonition of the Holy Father, who pleaded in 1944: "If ever a generation has had to appreciate in the depths of its conscience the call 'War on War' it is certainly the present generation." War is the enemy that has threatened our civilization twice in this half-century and may extinguish it if allowed once again to break loose.

These remarks have been occasioned by a recent survey made by Mr. Hanson Baldwin of the New York *Times* on the size of the world's armaments. This survey reminds us that whether war is inevitable or not, certainly many countries seem to be getting ready for one. Almost 19,000,000 men are under arms throughout the world, although the war has been over two years. Forty countries are spending \$27.4 billion a year on armaments. More men are in uniform and more money is being spent for military purposes in 1947 than in 1938. The Soviet

Union has an army whose ground forces number 3,500,000 and whose air forces number more than 600,000. The United States has 670,000 men in its ground forces and 475,000 to 500,000 in the air forces. Russia's Navy has more than 300,000 men, although it has few ships. The U. S. Navy counts 598,000 men.

The United States spends the largest portion of its budget on military items, and is the largest spender of all the current competitors. We will spend thirty-four per cent of our projected 1948 budget on defense. One army report cited by Mr. Baldwin (but which he does not agree with) contends that the Russians are spending an amount that "far exceeds" the U. S. military budget.

What does all this mean except an armaments race that can have no other result but war? What has happened to the disarmament "mutually agreed, organic, progressive" urged by the Pontiff at the start of the war as a basis for a just and lasting peace? The exact opposite seems to have taken place. More than ever before, the nations seem to be putting their trust in armaments rather than in justice and moral principles. Here at home we are espousing the peaceful processes envisaged under the principles of the United Nations, while at the same time we take no chances in the event of the inability of the Organization to settle dangerous disputes. The Soviet Union has given cogency to the arguments of our military leaders through the increasing barrages of invective against this country. By their high-handed procedures in areas under their control, by their singular inability to understand the plain language of international agreements, by their obstructive tactics in the Security Council and their veto of non-cooperation and non-participation in the other agencies of the United Nations, they have brought the United States to a difficult dilemma. Never before has disarmament been more imperative, never before has the prospect of disarmament been more dubious. This vicious circle can only be ended by statesmanship of the highest order on the part of our leaders, and by tenacious adherence to the ultimate ideal on the part of the people.

Refugees in Italy

The fate of displaced persons who will be left behind in Italy after the evacuation of British troops is by no means certain. The Italian Government has given assurance that these unfortunates will not be repatriated or handed over to Yugoslavia, Poland and other countries from which they fled. But the realities of the situation are another matter, and are beyond the control of the Italian Government, especially in view of the strong communist influence within Italy itself.

The DP's in Italy, with the Allied troops gone, will be protected only by a handful of civilian guards provided by the Inter-Governmental Committee on Refugees. Those outside the camps will be wholly unprotected. According to the peace treaty, the Italian police are obligated to extradite persons charged with criminal offenses, or treason and collaboration, upon the demand of the Allied or associated powers. The struggling Italian

Government is no match for its Soviet-backed neighbors. In the communist concept of collective guilt and nationality, moreover, every refugee is a potential criminal. Significantly the extradition on demand comes first, the trial proceedings afterwards.

At the beginning of April there were in Italy some 38,000 Yugoslav, Ukrainian and other refugees in camps. At least 30,000 more were estimated to be outside of camps, either in places of known residence or submerged among the population.

The future of DP's caught in Italy is uncertain for an added reason, generally not adverted to. The Yugoslavs have within their country over 35,000 Italian prisoners of war whom they are holding for the present. Observers feel that these Italians are detained with a view to their being used as hostages in the event that Italy does not assent to the extradition of refugees demanded by Tito's government. In the light of present practices in Yugoslavia this seems not unlikely. Tito has his forced labor camps and concentration camps just as does the Soviet. Displaced persons returning to Yugoslavia could well be used in these camps. The bargaining value of the detained Italian prisoners of war is evident. With the Allied troops gone and only a few civilian guards protecting the displaced persons, who is to stand in the way of forced repatriation?

The displaced person problem, unfortunately, is unduly complicated by those UNRRA and army officials who do not understand the grounds for the refugees' fear. UNRRA personnel especially—many of whom will probably transfer to the new IRO administration—seem so obsessed with the desire for international impartiality that they lose their sense of objectivity. They talk of refugees happily repatriated and sending encouraging messages back to former companions in DP camps and to camp officials.

The repatriation-minded workers seem unaware of the cases in which relatives or friends were never heard of again, and of the cases in which letters convey subtle warnings that the price of returning home is loss of freedom. Not mentioned are the letters, say, from former Polish territory which have sentences carefully deleted by censors and which, in their months-long journey, accumulated censorship marks from local, provincial and even Moscow authorities.

The plight of refugees in Austria, when the time comes for Allied troops to evacuate, will be little different from that of those in Italy. The Western world finds it difficult to appreciate the situation. That is because its concepts of law and justice are so much more advanced than those held by the Russians and the Nazis before them. Yet Americans, at least, should recall that the time was when their ancestors fought for liberty and independence against foreign domination far less unreasonable and oppressive than that experienced by refugees from the Baltic States, the Ukraine, Poland, Yugoslavia and other countries of Eastern Europe. That some have the courage to stand out and take their chances in defense of human liberty is to their credit. They deserve the protection the Western democracies can give them.

Jubilee for Pentecost

J. Edward Coffey, S.J.

The golden jubilee of Leo XIII's great encyclical on the Holy Ghost has a peculiar relevance in our rather bad-tempered days. It reminds us that "tolerance" is only a second-best and will not last unless it is built on deep, positive Christian love.

Fifty years ago this Whitsuntide, Pope Leo XIII fitted snugly into our Catholic pattern of prayer, worship and social planning his sublime Encyclical Letter on the Holy Spirit, *Divinum Illud* (May 4, 1897) was clearly meant to be a Holy Father's last will and testament. At once a family dedication-piece, a challenge to personal sanctity and an invitation to vigorous apostolic action, it is charged abundantly with the paternal solicitude, practical good sense and prophetic insight we have come to count upon in the Master's Vicar and Interpreter.

Looking forward to the approach of the closing days of Our life, Our soul is deeply moved to dedicate to the Holy Ghost, Who is the life-giving Love, all the work We have done during Our pontificate, that He may bring it to maturity and fruitfulness . . .

An incredibly full and agitated half-century later, as we emerge from the Cenacle with Our Lady and the Apostles after our Pentecost mass and communion, the *Veni, Sancte Spiritus* is again a rich, warm echo in our hearts. On the birthday of an ageless Church in an aging world, the memory of a great Pontiff and our own mounting personal and social need may well "inspire" us, in festive union with our valiant religious congregations dedicated to the Holy Spirit, to re-view the blessed Pentecostal Gift and to renew the resolution of which the liturgy sings and the encyclical speaks. Song and text will "encourage" us to acknowledge and adore the Gift of the Spirit without pride or complacency, and to renew the Christian resolution of zealous collaboration in His work without belligerency save that which love commands.

We have resolved to address you at the approaching sacred season of Pentecost concerning the indwelling and miraculous power of the Holy Ghost, and the extent and efficacy of His action, both in the whole body of the Church and in the individual souls of its members, through the glorious abundance of His divine graces . . .

Divinum Illud and the liturgy are equally explicit, equally serene and joyful in revering the Mystery. The Holy Ghost is the Personal Gift from God most High to the Church of Christ: her permanent Guest and Guide. His mission to men, which He announced in the inspired writing of the Old Law and inaugurated in the incarnation of Our Lord and His soul's sanctification, He now continues and completes by dwelling Personally amongst us as the abiding Spirit of Christ, the promised teacher and provider of grace in the Body of Christ and in the souls of its baptized members.

The little boy was almost right, then, when he answered the Bishop on Confirmation-day that a man was "body and soul," but a Christian was "body, soul and Holy Ghost." While we may not call the Spirit part of our being, we may after Christian baptism claim to possess Him really, in all His majesty and power. Within

the Church and thence within our hearts He recalls, teaches, explains and preserves from error the doctrine of Christ, keeps fresh the example and mission of Christ, gives unfailing efficacy to the grace of Christ. He sanctifies the household of the faith as Fount of Life, Comforter and Fire of Love.

To this protective presence of the Holy Spirit in our Christian hearts and homes the Church and her Pontiff of fifty years ago would have us ever gratefully and actively alert—at our prayers, at our work with and for the numberless legion of our brethren. Not boastfully, of the Spirit is a gift, beyond any conceivable merit of ours, and "destined" by Christ to be shared with all men. Above all, not in fright or sadness; for the fruit of fruits brought by the Spirit is joy in the mind's welcome to the Truth and the heart's union with the Beloved.

Alert to this Presence, filled with this light and joy, how could we pray and work and fight the world's battles as though we were still alone in the dark? This eternal self-assurance of Catholics! Their dogmatic no's and don'ts! Their safe shelter behind the moral law! Their comfortable ride in the middle of the social road! Their endless harping on principle!

Often it is envy, many a convert has told us, which gives rise to this familiar thundering against the Rock. Less often, we may continue to hope, it is ignorance and misunderstanding of the real Treasure we hold and defend. We should be reluctant to attribute to any other source the growing violence with which certain of our Protestant friends "reproach" us for the stubborn claim that the "one true religion" is our own. Beyond all controversy, compromise or sterile polemics, that is indeed our unbending faith. Our claim and our stubbornness are of the Spirit, Who is given to us.

No rival loyalty, however, obliges us to defend or promote all that is done in the secular sphere by Catholics good or bad—in Argentina, say, or America, or Spain, Ireland, Italy—unless they bear the mandate and the mission of the Church. But let not her friends or enemies complain that we follow Christ, His fearless Apostles and His See of Peter in bearing witness unashamed to the Truth by which we live, to the ends of the earth and to the end of time!

He Who is the Spirit of Truth, since He proceeds from the Father who is eternally true and from the Son Who is substantial Truth, receives from each His essence and the fullness of all truth. This truth He communicates to His Church, guarding her by His all-powerful help from ever falling into error, and aiding her to foster daily more copiously the seed of the divine teaching, and to make it fruitful for the salvation of the nations. And since the salvation of peoples, for which the Church was established, clearly requires that this office should be

continued for all time, the Holy Ghost perpetually supplies life and strength to preserve the Church and give her increase. . . . By Him are bishops constituted . . . by the signal gift of the Spirit bishops and priests have the power of absolving from sin. . . . As Christ is the Head of the Church, so is the Holy Ghost her soul. This being so, no further and fuller "manifestation and revelation of the Divine Spirit" may be imagined or expected. His living presence in the Church today is complete and final. It will last until the Church, her militant career a thing of the past, is ushered into the joy of the saints triumphant in heaven.

But though heaven be indeed near when we can invoke the Holy Spirit as our very own, and grow in grace as we grow in age and wisdom, there remains to the Church militant an immense labor of love to make the joy of possession a full and final reality for all men and all nations. Call it the work of salvation, the building of a just world order, the restoration of all things in Christ, the conversion of sinners, the mission harvesting; it is our appointed, urgent Christian task of today. The Pentecostal Encyclical, like the liturgy, invites us to consoling realization; it commands from each of us a simple, fearless resolution. To return personal gift for Personal Gift. To collaborate with the Spirit. To be "docile" to the teacher within; not passive, but ready and eager to handle reverently and dexterously His weapons of truth and love, as He dispenses them to the Church, "breathing where He will" upon the august Pontiff and the lowliest of His lay apostles.

"Devotion" or dedication to the Holy Spirit, as *Divinum Illud* resumes the implications of the faith, hope and charity He infuses into Christian hearts, commits us plainly to a courageous positive program of saintly (not merely sinless) living, and of social (not self-centered) reconstruction under His secure guidance.

Since the Holy Ghost, as We have said, dwells in us as in His temple, We must repeat the warning of the Apostle: *Grieve not the Holy Spirit of God, whereby you are sealed*. Nor is it enough to fly from sin; every Christian ought to shine with the splendor of virtue. . . . Yet we must labor that this love may be of such a nature as not to consist merely in dry speculations or external observances, but rather cause us to leap into action . . .

Action for action's sake, unfortified, unpurified and unrelieved by prayer has been called with much justice our besetting modern sin or illusion. It can find no place, of course, in the Spirit's labor of love in which we are called to participate. The same may be said of controversy for controversy's sake, of service for the sake of service, of joining organizations just to "belong." The apostolate of the Spirit is a personal enterprise, alive with the light and love that only prayer and communion with the Spirit can provide. Cardinal Mercier phrases this simple truth in the simplest terms:

I am going to reveal to you a secret of sanctity and happiness. If every day during five minutes you will keep your imagination quiet, shut your eyes to all the things of sense, and close your ears to all the sounds of earth so as to be able to withdraw into the sanctuary of your baptized soul, which is the temple of the Holy Spirit, and there say to Him: *O Holy Spirit, soul of my soul, I adore Thee. En-*

lighten, guide, strengthen and console me. Tell me what I ought to do and command me to do it. I promise to be submissive to everything Thou permittest to happen to me; only show me Thy desire—if you do this, your life will pass happily and serenely. Consolation will abound even in the midst of trouble. Grace will be yours in proportion to the trial, as well as strength to bear it . . .

The Spirit's "designs" on the social order as such, urging and invigorating the social message of Jesus, have been summed up for us in the happy papal formula of "social justice and social charity." But the greater of these is charity, the *soul* of the social order; and the Spirit insists with us that it must not remain a heartless, abstract, pious formula. His gift of Counsel or discretion will prompt us to continued self-examination and self-criticism before we proceed to the fraternal correction of others. We shall fight for divine and human rights, then, in fighting for our own, without fury or bluster. We cannot, in the name of the Spirit, break, bruise, segregate or exterminate the brother He loves as we are loved. The bishop who warned us, during the war just passed, against "the tirade school of journalism, the crackpot school of economics, the ostrich school of diplomacy," meant no harsh reproof to the laborer sweating in the vineyard of social action. He was defending our right and duty to love. He was pointing a wise paternal finger, like Leo XIII, towards our Christian ideal of charity for all.

By the same token, the Spirit will not suffer us to be content with pallid substitutes for love, like tolerance, neutrality and non-discrimination. Grievously as we fail, too often, to render elementary justice to the brother of another race or creed or party, it would be treason to the Spirit to pitch our sights at this low level. He will not be satisfied, nor satisfy our yearning to be one family united under one God, with such half-way palliatives as "live and let live," "agreement to disagree," "the right to be wrong" and "parallel action." We may be forced, in a world of divided faiths and atomic fears, to accept shadow instead of substance. To a certain extent we may be grateful to God for it. "Tolerance" keeps us at least from hatred, from tearing each other to pieces. But we know, and must make manifest each day to the world, of what nobler Spirit we are. If we must tolerate and be tolerated, let it be within His warm embrace in the one true Fold of Christ. This, and nothing short of this, is the happy social consummation which the Spirit of Pentecost commands us to plan and permits us to hope for.

Let the gentiles rage and the liberals and "existentialists" protest, we really *love* them all, and must not water down the message of charity that will save them all. Our resolve to see, think and feel steadfastly with the Church is the fruit of her great birthday revelation. After Pentecost with its tongues of fire, after *Divinum Illud* with its fervent dedication, the Christian apostle cannot but speak to the wide world, by his prayer, preaching and example, of the *magnalia Dei*, of the kingdom of justice and love which the indwelling Spirit of Christ, the Third Person of the Blessed Trinity, invites all men of good will to help Him create and renew.

Needed now: crusade for children

Harold C. Gardiner

No more familiar picture came out of the recent war than that of husky GI Joe, white teeth flashing out of a grimed and battle-weary face crinkled into a happy and perhaps slightly sentimental grin, sharing his rations, Wrigleys and respite with some tattered urchin of Peiping, Naples, Frankfort or Vienna. It was a heart-warming picture, as well, and made us feel rather proud of ourselves—for Americans really are that way, aren't they? They do love children, and they are generous, especially with the little ones. Why, even the combat troops, trained to perfection in the fine art of killing, and indoctrinated perhaps too deeply with the ruthless philosophy that all Germans and Japs were not fit to encumber the earth, could still be touched by the misery even of little Japanese and German children.

But several evenings ago, a group of us were having a very pleasant talk with an English visitor who is well acquainted with the work of establishing the International Refugee Organization (IRO). We were discussing the difficulties that have acted as rather complete road-blocks thus far in having receiver-countries, such as our own, accept numbers of displaced persons. Admitting, and agreeing with us, that most of these difficulties are founded on prejudices and misconceptions, our English visitor said that he could see how a specious case might be made out for barring the DP's. However, he went on, "there is one thing that I just cannot understand, and that is the attitude toward displaced children. It seems to me there should be compassion and effective help ready for suffering childhood any time and everywhere. And yet the children among the DP's are barred from countries of haven just as the adults are. In the British and American occupation zones of Germany alone there are 7,000 unattended children living in DP camps. A great many of them are of unknown nationality, and nothing is being done to help them toward a normal life. Oh, they get in the camps a subsistence level of food, but what of home life, and love and security and all the rest that a child needs?"

Some examination of conscience was obviously called for. Here it is. Will it discover, perhaps, that while the average American citizen is warm-hearted and generous toward children, as millions of our GI's proved, official America is tough, without being "oh, so gentle"?

What have we done for the destitute children of war-ravaged lands? Officially, I mean, for this article cannot even begin to detail sufficiently or praise adequately the tremendous private charity that has poured out to the war-waifs.

The official picture is not too flattering. Let us go back to the early days of the war. From 1933 to 1944, approximately 37,000 children under sixteen were admitted to the United States, under immigration quotas, and either

accompanied by one or both parents or admitted to join relatives or friends already here who guaranteed their support and care. But these were not the real problem children; they were the more fortunate ones who had sponsors. What of the orphans, the really destitute ones?

For the whole period of 1933-1944, a bare 1,000 children under sixteen still within the immigration quotas, were admitted under corporate affidavit, that is, guaranteed placement in foster-homes sought out and supervised by such organizations as the U. S. Committee for the Care of European Children and European-Jewish Children's Aid, Inc. This tiny number (in comparison to the vast need) did not include British children who came here during the blitz; there was no limit to their number, for they come outside the quota, nor was their need so desperate as that of orphans from the actually invaded countries.

Public opinion began slowly to realize that 1,000 was really a ridiculously small number. Demands that this country do more mounted and came to—what? Well, a bill, the Wagner-Rogers bill, was actually introduced into the 1938-1939 session of Congress. It proposed to admit 20,000 refugee children under fourteen, over a period of two years and outside quota restrictions. It died a-borning in some Capitol Hill committee room; it never even got to the floor of Congress. And it was the only semblance of action taken to admit war orphans.

In the meantime, what were other countries doing? At this same time, according to Maurice R. Davie, in his classic Report of the Committee for the Study of Recent Immigration from Europe,

in view of the desperate plight of the Jews in Germany and Austria, other countries began to make liberal concessions to allow refugee children admission. France sheltered thousands of both children and adults in a spontaneous movement shared in by organizations, philanthropists and the civilian population. England, through the efforts of the British Inter-Aid Committee for the Care of Children Coming from Germany, had before the outbreak of the war admitted nearly 10,000 refugee children, more than 6,000 of whom were Jewish. A legal loophole was found for the admission of an additional 10,000 children on the condition that they leave England after reaching their majority.

So much for this rather dismal period. Against the "many expressions of dissatisfaction," according to the same authority, "that we, as a democratic nation, were not more vigorously sharing in the work of relieving the victims of persecution," there was

considerable opposition . . . on the grounds that [this] might be an opening wedge to loosen present immigration restrictions, that the United States should first take care of its own neglected boys and girls, and that "America should be kept for Americans."

Official America, then, could not see its way to admitting many refugee children. It did, however, do a consoling lot for many of them—while keeping them at a distance.

That part of the story is largely the story of the work of the United Nations Relief and Rehabilitation Administration (UNRRA), and has been sufficiently noted in

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our pages and elsewhere not to be retold here again. Suffice it to say that without UNRRA, despite the political chicanery that at times distorted the high ideals with which the work began in 1943, millions of children (and adults, of course) would simply have starved to death.

UNRRA, and, as has already been stated, private charity, stand out as wonderful examples of American humanitarianism in the generally dismal picture of official American aid for foreign children. But once we have said that, and look beyond UNRRA, the picture begins to darken again. For, as you know, UNRRA ceases to operate on June 30. To take over the relief work after that date—and relief will still be desperately needed—the United Nations have set up various organs. Some of these, like the Farm and Agriculture Organization (FAO) and the International Trade Organization (ITO) are not so much concerned with immediate relief as with long-range policies and projects; the International Emergency Food Council (IEFC) is concerned, as its name indicates, with immediate problems, but will deal in the main with surveys and allotments: The International Refugees Organization IRO), when it finally begins to function (cf. "DP's last hope is Congress," AMERICA, April 26, p. 92), will administer relief mainly to displaced persons in former UNRRA camps.

There is, in addition, a source of relief projected especially for children, and it is in the progress of that plan to date that official American coolness to the fate of millions of war-distorted children again comes unpleasantly to the fore. I emphasize again the word *official*, for I think there is little doubt what the vast body of average American opinion ought to be and is.

This plan is the International Children's Emergency Fund. Such an organization was suggested as far back as the summer of 1946 by former President Hoover after a survey of food needs in thirty-eight countries. In August of the same year, at Geneva, where delegates of some forty countries met to discuss the liquidation of UNRRA, a unanimous decision was reached to recommend such an organization to the United Nations. A resolution for setting it up was adopted by the Economic and Social Council of the United Nations in October, 1946 and, finally, on December 11, 1946, the General Assembly of the United Nations unanimously passed a resolution establishing the ICEF.

The strategy of the ICEF is simple, modest, and designed to meet a crucial need effectively. What is the need? Simply this: in Europe alone there are thirty million children who are undernourished; their growth has been stunted, they are lethargic, dulled, an easy prey to deficiency diseases, tainted sources from which future generations will become likewise tainted. There is not space here to quote all the eminent health authorities who have emphasized this point, but their testimony shrieks aloud that here is a problem of vast magnitude and dire portent.

What does ICEF propose to do? This: it aims at providing one supplementary meal a day for twenty million people's—for nursing mothers, infants, children and adolescents. This meal would cost six cents a day, or roughly

twenty dollars a year per person. It has been estimated that countries which have this problem within their borders will contribute approximately one half of this amount. That would mean that the contributing countries would have to supply \$200 million for food alone for the first year. In addition, it is estimated that \$50 million will be needed for clothes and medicines. The donor governments, therefore, will have to contribute to the fund \$250 million to enable it to operate effectively for the first year.

Now, no financial quotas have been set for the contributing nations, but it was assumed from the beginning that the United States, which supplied seventy-two per cent of the funds for UNRRA, and which is still able to carry the largest share in international relief, would be asked to supply \$100 million, for the conviction is strong among supporters of the Fund that "the degree of success of the ICEF will depend largely on how much help our Congress is willing to give."

The willingness of Congress to help will soon be put to the test. Now that the House has passed the President's program for aid to Turkey and Greece, our final policy on other international relief is due to be determined. The House has already cut \$150 million from the President's requested \$350-million relief budget. This drastic reduction has been largely restored by Senate action, but the imperative \$100 million for the Children's Fund still looks like a lost hope. The House voted to reserve only from \$15 million to \$50 million for the Children's Fund from the total budget, and Senate action thus far has not increased it. In the meantime, all other member-

governments of the ICEF are holding back, waiting for the United States to take the lead. Unless we do definitely assume such leadership, the Children's Fund, if it does not die still-born, will at the very least grow puny month after weary month—and the puny children of the world cannot wait through those weary months.

Their fate, then, is largely up to the Senate, which, though it has reversed the House's ill-considered economizing on relief in general, has not moved as yet to have its greater generosity extend to children. The Senate Appropriations Committee ought to be told just that in a flood of letters representing real American opinion on real American love for children.

A sudden and overwhelming children's crusade is needed—a crusade for the children, a crusade in the press, over the radio, through all the channels of public opinion, to tell our leaders that we still cherish our pictures of the GI's sharing their rations with waifs, but that we would like to change that picture now. We would like to paint in a Senator, a Congressman, Uncle Sam, official America taking the place of GI Joe. We cannot yet paint out the miserable little waif, but we may begin to if the Senate will give to the world an adequate International Children's Emergency Fund.



"You, of course, being a Catholic . . ."

Arnold Lunn

Arnold Lunn, well-known English writer and controversialist, has long experience in dealing with confusion of thought and word. Here he discusses briefly the adventures of the word "Christian," which bids fair these days to end up where it began—as a mere nickname.

"She was only eighteen when she married and she didn't know what love was until she met Bobby, so they had an affair. You, of course, being a Catholic, will think that wrong."

"Why 'As a Catholic'? Your Protestant mother would be pretty cross with you for implying that the prejudice against adultery is a Romish innovation."

My friend looked puzzled. "Oh! I suppose you are right, but you people make much more fuss about that kind of thing. It doesn't seem to me very Christian to be so intolerant. After all Christ said: 'Her sins are forgiven her because she loved much!'"—a favorite quotation with those who find it convenient to forget what Christ said about impurity and who have never bothered to discover the context of these words. It was not because the sinner had loved those with whom she sinned, but because she had repented and loved Christ, that her sins were forgiven her (Luke 7:47). Christ did not say to the woman taken in adultery "go and sin again."

In proportion as those who still describe themselves as Christian reject the traditional Christian doctrines on faith and morals, the word Christian is losing all trace of its original meaning, with results which Catholics are not alone in deplored.

"It will really be a great nuisance," writes Mr. C. S. Lewis,

if the word Christian becomes simply a synonym of good, for historians, if no one else, will sometimes need the word in its proper sense and what will they do? . . . The other day I had the occasion to say that certain people were not Christian; a critic asked how I dared to say so, being unable (as of course I am not) to read their hearts. I had used the word to mean "persons who profess belief in the specific doctrines of Christianity." My critic wanted me to use the word in what he would call a far deeper sense, so deep that no human observer could tell to whom it applies (*Spectator*, September 22, 1944).

In proportion as the word "Christian" loses all its original significance, Catholics will find that they will be solded for their fidelity to doctrines which were once the common heritage of Catholics and Protestants.

In my controversy with Dr. Joad (*Is Christianity True?*) he devoted a vigorous letter to an attack on the Christian doctrine of hell, and was shocked and surprised when I reminded him that we owe this doctrine not to the Church (which he was attacking) but to Christ, whom he revered. Indeed he expressed regret that I should advertise the fact that one for whom he professed such respect should have originated so deplorable a doctrine.

The late Dr. Coulton, who was not as ready as Dr. Joad to concede a point, merely relapsed into silence when again and again in our book, *Is the Catholic*

Church Anti-Social?—which should have appeared before this article is in print—I drew his attention to the fact that he was, in effect, attacking the Catholic Church simply for her fidelity to the teaching of Christ.

He complained, for instance, that St. Thomas Aquinas contrasts the "few" who shall be saved with the "very many" who shall be damned. But Christ's statement, taken verbally, seems scarcely less severe: "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

Again, he wrote: "In the Middle Ages everything tended in theory to the salvation of souls." How medieval! Almost as medieval as Christ. He continued: "The orthodox thinker looked first, secondly and lastly to the salvation of souls, as outweighing unquestionably all prosperities of princes or states; and so it must always be with any Church which follows the medieval eschatology." It was not a medieval pope who said: "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

Even more significant was Dr. Coulton's reluctance to define what he meant by the word "Christian," and this in spite of the fact that he began our book by demanding a clear definition "of the two most important words in this thesis, 'Catholic Church.'" But all my efforts, efforts which provoked complaints of my "pertinacity," failed to elicit any statement of the doctrines which Dr. Coulton holds to be *de fide* for a man who claims the Christian name. "In fact," I wrote,

you reject all the characteristic Christian beliefs, the claims which Christ made and the miracles whereby He gave proof of those claims, the doctrines which He preached and the intolerance of false doctrine which He enjoined on His disciples. If I have done you an injustice in assuming that you are a Unitarian, you may correct me before I exercise my right to wind up this discussion.

To my question whether "Unitarians are members of Christ's Church," Dr. Coulton answered: "I answer emphatically, Yes." "When I use a word," Humpty Dumpty said in a scornful tone, "it means just what I choose to mean, neither more nor less."

An interesting article appeared in the Anglo-Catholic *Church Times* for December 15, 1944. The article, which was an attempt to discover what "nominal Christians" believe, was based on several thousand questions asked about religion by members of the Services. "Time and again," says the author,

I have met men and women who regard themselves as nominal members of a Christian denomination either Anglican or Nonconformist, and yet have denied that Jesus Christ was the son of God. . . . Few such critics show any sign of knowing that their

heretical views place them outside the tenets of the faith they claim to hold. And he points out that the Churches which claim thousands of nominal members in the Services

ignore the fact that many of their adherents repudiate categorically essential doctrines. They are self-styled Trinitarians with Unitarian convictions. Here is one of the fundamental reasons why the churches remain empty—why this huge army of young people never show any desire to enter the House of God. (Italics mine).

Why do people who repudiate all the characteristic Christian doctrines cling so tenaciously to the Christian name? First of all, Christianity is still the established religion in England, and it requires real conviction to exchange the great cathedrals with their hallowed associations for Unitarian chapels. The man who describes himself as Christian does not feel an outsider on national days of prayer and thanksgiving. He belongs. Westminster Abbey is his Abbey. (It was once ours.)

Secondly, the word "Christian" is coming to be an indication, not of doctrine but only of certain moral qualities. "Christian morality" is the kind of morality which the man who uses the term happens to admire. We have even been assured that the Russian Communists are genuine exponents of practical Christianity. Thirdly, an anti-Catholic propagandist can unfortunately count on the support of old-fashioned Protestants if he is careful to conceal the fact that he does not accept the basic dogmas which all Protestants once accepted. Non-Catholics may be divided into those who feel that they have more in common with a camouflaged Unitarian who attacks the Church than with Catholics and those who instinctively rally to our side when we are attacked. My own guess is that the traditional type of Protestant is drawing closer to us in proportion as Unitarianism gains ground in Protestant communions. But it is difficult to see what can arrest the erosion of Unitarianism except divine authority.

Visual Education

Sister Rafael, S.C.

Cicero (*we boast a classical education*) remarked that men's eyes are sharp and their ears dull. Any teaching sister will tell you that, as regards children, you can say that again.

Sister Rafael expounds some implications of this fact.

I have always looked with awesome admiration upon the sister who can fashion with her hands the concrete representation of her creative ideas. Equipped with a pair of scissors and a few sheets of colored paper, she achieves a set of mass vestments, sacred vessels, etc. Now I am one of those teachers who in a science class draw a horizontal rectangle with a piece of chalk and say to the students: "That is the boiler of the steam engine"; another rectangle, vertical, this time: "That is the smoke stack." More than once I have seen the startled expression on the face of a chance visitor to my class room before I had an opportunity to erase the hideosities from the blackboard.

We are in the age of visual education. I am fully aware of the polite urgings we receive to provide ourselves with the many visual aids on the ecclesiastical church goods market for the teaching of religion. At a national congress of the Confraternity of Christian Doctrine I visit the display rooms and leave with envy in my heart verging on serious matter, sufficient reflection and full consent of the will. I've never had any money. It works this way.

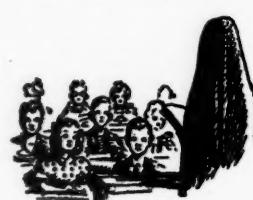
Sometime in the month of May our assignments for the summer come from the Mother General. Three of us are named for the four-week Vacation School at San Ignacio, the parish located in "Dog Town" (we are to learn later the actual number of mongrel inhabitants of the sector), on the outskirts of the western city on the plains. We are thrilled, really and truly. We love to teach catechism to children. On the day appointed we are there, ready to begin. The children are assembled in the little frame church awaiting our arrival. The pastor beams on them. They are his children. He is their shep-

herd. In the back of his mind is the recent debt he has contracted at the local filling station for the gas he has used driving about his parish to assure himself of the presence of the children here this morning. Our practiced eye takes in the number—some 220. Remember there are three of us.

"Lovely, Father, lovely. A most promising class. And where shall we teach them?"

"Well, Sister. Well . . . ah, there's the church here, of course. And the sacristy. And I've rented a pool hall across the road for the four weeks, which I think can be suitable." We are thinking: "here is another bill the poor man has to pay."

"Have you any catechisms, Father?"



"No." Surprised, or is it astonished? "I thought you Sisters would bring all those materials. I . . . I can help pay for them, of course. I have arranged the loan of the

lantern and slides once a week with the Director of the Confraternity."

"All right, Father." Our smiles are quite bright and we still feel bright. The pastor goes off—and there we are. What to do? We are old-timers on the job. We knew it was going to be this way and, as far as was in our power, we had anticipated and brought supplies enough for at least a week—catechisms, holy cards, medals, singing cards, which the generosity of our sisters on the mission had donated to us out of the meagre stores in their trunks. Incidentally, none of us can play or sing.

The Mother General overlooked that detail when making the assignments.

I draw an all too real picture of what happens over and over again in the Vacation Schools and in the classes of public-school children, which we teach in the fall and winter after school hours and on Saturdays or Sundays in the parishes which as yet have no parochial schools. It is a practical, every-day problem and we have to meet it. Where there is a parochial school and it is used regularly for public-school classes, the problem does not exist. The parochial religion-class school equipment is there. But the rural Vacation School and the city Vacation School in the parishes where there is no parochial school present the problem. Make no mistake about it. Hundreds of sisters face this problem every year. The pastor has no money. The local superior, with many demands on her slim budget, cannot assist. Local units of the National Council of Catholic Women in these towns are hard pressed. In many instances their cooperation is heroic and the best they can do is all too little. Visual equipment is out of the question.

It remains for us to depend upon God's gift of imagination to each and every child. The church is God's laboratory. There is the tabernacle—and Our Lord really present within. There are the statues of angels, of Our Blessed Lady and the saints; the furnished altar, the vestments and the sacred vessels. There the mass ceremonies can be acted out each day by boys chosen for fitness, attention and attendance record. It is all as exciting, thrilling and interesting as God's grace.

And in a mining camp where there is no church, only perhaps a mess hall with rough tables and long benches, what then? God, stirring up our ingenuity. Little Manuel, eight years old, his bare legs swinging, his brown eyes dancing. . . .

"Children, why do you think the Baby Jesus came so poor? No house, no bed, no stove?"

"Seester, please Seester, let me?"

"All right, Manuel. Why?"

"Cuz He want to be the Blessed Virgin's Baby."

Science Notes

Newspaper reports attribute the disaster at Texas City to ammonium nitrate, the same chemical which exploded at the Badische Aniline Works at Oppau, Germany in 1920, where 430 lives were lost and the property damage was about \$50,000,000.

Ammonium nitrate, NH_4NO_3 , is not found in nature but must be prepared by man. It was first prepared in the middle of the seventeenth century by Johann Glauber of Bavaria, and called by him *nitrum flammans* (since it explodes when suddenly heated). Today it is readily made by adding ammonia gas (NH_3) to nitric acid (HNO_3) to give ammonium nitrate (NH_4NO_3). The product formed is a colorless, odorless, transparent, hygroscopic crystalline substance of rather low brisance. It melts at about 155°C , and decomposes at 210°C , mostly into water and nitrous oxide—the "laughing gas"

which made Sir Humphrey Davy famous almost overnight. At about 250°C it deflagrates with a yellow flame, forming nitrogen (N_2), nitric oxide (NO) and water (H_2O). When quickly heated to temperatures above 250°C , ammonium nitrate detonates, forming nitrogen, oxygen and steam.

The inert element, nitrogen, which we inhale and exhale unchanged with every breath, does not readily unite with other elements. But whenever it does, the unions produced are very unstable. Most explosives, except those based on nuclear fission, depend upon this fact.

Nearly all nonfission explosives contain either the nitrate (NO_3) or the nitro (NO_2) radical. When detonated, almost always either by shock or heat, all the products formed are gases, and because of the high temperatures produced, terrific pressures result, since gases expand greatly with an increase in temperature. It is such pressures that produce explosions of destructive force. Actually it is not ammonium nitrate that explodes but rather the gases that are formed from ammonium nitrate. At high temperatures they *must* expand, and they expand so rapidly that the explosion results. It is otherwise in the atomic bomb explosion, in which the actual molecule breaks up with the production of so much energy. This type depends on the fission or break-up of the substance itself.

For safety's sake present-day *nitroglycerine*, $\text{C}_3\text{H}_5(\text{NO}_3)_3$ —an explosive which is said to reach the temperature of 3470°C and to form about 2,000 atmospheres (29,392 pounds per square inch) pressure—is mixed with comparable ammonium nitrate. The speed of the explosion through nitroglycerine is about five miles per second. Such a mixture is *amolot*, used extensively in World War I. It was eighty per cent ammonium nitrate and twenty per cent TNT. VINCENT BEATTY, S.J.

Looking forward

You have only to open the newspaper these days to be struck by the prominence of the NAM in our society. Recently it has sponsored a two-volume study of the American economy entitled *The American Individual Enterprise System*. That is news. And so, too, we venture to think, will be Father Masse's article on the book next week.

Senator Pepper, for the sake of agreement with Russia, seems willing to let the cause of the Baltic States (Lithuania, Latvia, Estonia) go by default. To keep the record clear and our memories fresh on the matter, Dr. Alfred Bilmanis next week will discuss Russia's grab of these states.

Henry Holt and Company promise shortly the publication of Emmet J. Hughes' *Report from Spain*. This will cover much more ground and go more thoroughly into the nature of the Franco regime than did Carlton Hayes' *Wartime Mission in Spain*. Mr. Hughes, a Catholic, has many severe things to say about the Franco Government. Father LaFarge will review the book for AMERICA.

Mary's praise from Catholic poets

Fortunata C. Caliri

Perhaps my Catholic training started too early and penetrated too deeply—at least that seems to be why my friends charge that my poetic tastes are too Catholic.

At any rate I have often complained that among Catholics the most familiar and frequently quoted tributes to the Blessed Virgin are taken from the works of non-Catholic poets. On several recent occasions I heard stately Sunday sermons punctuated with the famous line of William Wordsworth in honor of the Mother of God. Meditatively, and I hope not too distractedly in church, I began to think of various beautiful poetic tributes to Mary fashioned in the hearts of Catholic poets.

I give some of these lines to our Lady here, and at the same time wonder why they are not more frequently used. Can it be that our own Catholic poets are not known among us, that they are not popular enough for the anthologies? Can it be that their work is not really good enough? Instead of Wordsworth's overworked "Our tainted nature's solitary boast," why not substitute Francis Thompson's line: "Image of Her conceived Immaculate."

I do not mean to belittle Wordsworth's gift, nor to discredit the honor which he no doubt intended to give to Mary in his *Ecclesiastical Sonnets*. I simply call attention to the fact that a Catholic poet has paid the same tribute to Mary and paid it in richer measure. Though they are both, in the lines quoted above, referring to Mary's freedom from original sin, Wordsworth's line fails completely to convey even a hint of the supernatural order of Mary's perfection. "Our tainted nature's solitary boast" means simply that in the natural order Mary was set apart from and above the rest of us. It is our knowledge of the Immaculate Conception that gives the Wordsworth line a supernatural significance; the line itself, the actual words, suggest no such interpretation. It is comparable to the familiar claims of many that Christ was only an uniquely good man.

Thompson's line carries within itself the whole mystery of the Immaculate Conception, just as Mary carried within herself the whole mystery of the Word made Flesh. "Image of Her conceived Immaculate." The supernatural is there. Even the uninitiated, reading this line, must sense, if only vaguely, that there is a mystery in the natural order and an acknowledgment of a supernatural force.

Thompson's devotion to Mary, and his repeated allu-

sions to her in the colorful, sometimes strange language of his poetic gift, won for him the title "Laureate of the Queen of Heaven." Wordsworth was only Laureate of England.

One of Thompson's loveliest and most pregnant symbols for Mary occurs in "The Proem" of *The Sister Songs*:

Sweet stem to that rose Christ who from the Earth
Suck'st our poor prayers, conveying them to Him.
The picture, of course, is Mary, Mediatrix of all Graces. The lines are fraught with images of Mary in her active relationship to God and man, and between God and man. No passive, plaster saint here, but Mary alive and moving in the world. The way to Christ is through Mary, just as the life of the rose depends upon the ability of the stem to convey life-giving elements drawn from the soil. The lines are fruitful with a Mary drawing souls to God. The Wordsworth line is dead, or at least sterile, beside them.

Somewhat in the mood of Browning's *Memorabilia*, in which the poet expresses a reverent awe at the thought of meeting Shelley face to face, Thompson, writing *A Dead Astronomer*, produces a gem for Mary's crown. The poem begins as a tribute to Thompson's Jesuit friend, Father Perry, a noted astronomer who, having died, becomes, in the poet's fancy "what thou didst gaze upon." And now, having gone "starward" he finds "the fairest Star of all":

She about whose moonèd brows
Seven stars make seven glows,
Seven lights for seven woes;
She, like thine own Galaxy,
All lustres in one purity;
What said'st thou, Astronomer,
When thou didst discover her?
When thy hand its tube let fall,
Thou found'st the fairest Star of all!

Thompson is not our only Mary-minstrel. The Jesuit poet, Gerard Manley Hopkins, though not so quotable as Thompson, has many, beautiful lines to Our Lady. In *Mary Mother of Divine Grace Compared to the Air We Breathe*, he says:

Mary Immaculate
Merely a woman, yet
Whose presence, power is
Great as no goddess's
Was deemèd, dreamèd.

Immediately following this positive declaration of Mary's position, Hopkins pictures the active Mary, who:

This one work has to do—
Let all God's glory through,
God's glory, which would go
Thro' her and from her flow
Off, and no way but so.

This is closely allied to Thompson's image of Mary as the stem of a rose, and twice more in the same poem Hopkins suggests Mary's role as the Mediatrix of all Graces, as our intermediary, our special pleader and our despatcher:

Since God has let dispense
Her prayers His providence.

And again:

Through her we may see Him
Made sweeter, not made dim,
And her hand leaves His light
Sifted to suit our sight.

Almost as familiar as the Wordsworth line is the final couplet of the sonnet *Annunciation* by the renegade, John Donne:

Thou hast light in dark, and shutt'st in little room
Immensity, cloistered in thy dear womb.

Why not Aubrey de Vere's lines, instead:

Without His life she seemed a death,
A void that He alone could fill,
A word suspended on His breath.

Or Father John Bannister Tabb's *Immaculate Conception*:

A Dew-Drop of the darkness born.
Wherein no shadow lies,
The blossom of a barren thorn,
Whereof no petal dies;
A rainbow beauty passion-free,
Wherewith was veiled Divinity.

Or else Father Tabb's *Annunciation*:

Fiat!—A cloistered womb—
A sealed, untainted tomb—
Wakes to the birth and bloom
Of Life and Light.

Repeatedly, Geoffrey Chaucer in his *A.B.C.* or *Prière de Nostre Dame* pays courtly homage to Mary, especially in her role as special pleader:

Unto thy Son, who shall my Pleader be?
Who but thyself—who are sweet Pity's Well?

Chaucer's sense of humor comes irrepressibly through even in this magnificent tribute to Mary. He has a whimsical turn that must have brought a smile to Our Lady's eyes and lips when, speaking of the great comfort Mary is to us, he remarks that we have no other like her:

Nor advocate that will and dare so pray
For us, and that, too, for so small a fee—
Ave-Mary—one, or two, as hap it may be.

As if to make up to her for such a niggardly return on our part, his next stanza fairly bursts with praise for Mary:

O very Light of eyes that be stark blind;
O very Love of labour and distress;
O Treasurer of bounty to mankind
Whom, to His Mother for her humbleness,
God chose, from Handmaid making Mistress
Of heaven and earth, our tale of prayer to speed;
This world doth ever wait for thee to bless,
Since thou dost never fail a man at need.

In lighter, more whimsical vein than the Jesuit Hopkins, another son of Ignatius, Robert Southwell, encompasses the role of Mary in eighteen lines, beginning:

Spell Eva back and Ave shall you find;
The first began, the last reversed our harms;
An angel's witching words did Eva blind;
An angel's Ave disenchants the charms;
Death first by woman's weakness entered in;
In Woman's virtue life doth now begin.

Although very often the poets' tools are the same, the use they make of them in the expression of their own particular imaginative genius gives an original cast to the poetic gift. A somewhat different use of the rose as symbol of Mary is used by the supreme poetic genius, Dante, in Canto 23, *Paradiso*, in the *Divina Commedia*. For Thompson she was the stem of the rose (*Christ*). For Dante: "There is the Rose wherein the Word Divine made itself Flesh." There is scarcely a Canto in the *Paradiso* which does not contain some allusion to the Queen of Heaven. Bernard's prayer at the end, when he asks our Blessed Mother to intercede for Dante, that he (the poet) may receive the utmost grace "for so much power as to be able to uplift his eyes more high toward final bliss . . . so that the joy supreme may be unfolded to him," is a litany to Our Lady. Quoting in part:

Mary, the Queen, the glory of this realm,
Here thou art unto us as a noon-day torch
Of Charity, and, among mortal men
Below, thou art a living fount of hope.
In thee is mercy, pity is in thee,
In thee magnificence, whatever good
Is in created being joins in thee.

From the same portion of the poem come these magnificent lines which not only exalt Mary but at the same time thunder a reminder of the enormity of the sacrifice of her Son for us:

Our human nature thou hast to such degree
Ennobled in thy Maker's eye, that he
His creature's Child hath not disdained to be.

In 1837 Ralph Waldo Emerson in an essay entitled *The American Scholar* said of the progressing American culture: "Our day of dependence, our long apprenticeship to the learning of other lands draws to a close. . . . We will walk on our own feet; we will work with our own hands; we will speak our own minds." These sentiments were hailed by Emerson's contemporary, Oliver Wendell Holmes, as the Declaration of American Intellectual Independence.

It is time there was a Re-declaration of Catholic Intellectual and Artistic Independence. With us there is no tradition of apprenticeship to the learning of other lands. Until the so-called Reformation the whole world was the apprentice of Catholic culture. If we cannot now produce a *Divina Commedia* or an *A.B.C.*, we can at least be vocal in reminding the world that a Catholic Dante did, and a Catholic Chaucer did, and at the same time pay honor to our Blessed Mother in the best way possible.

Books

Salvation for society

OUR LADY OF FATIMA

By William Thomas Walsh. Macmillan. 251p. \$2.75

If ever a spiritual book and the message it carries have been as charged with significance and urgency as the top news in today's paper, it is this book. Or perhaps I ought not to say "this book," but rather the whole beautiful and disturbing fact the book tells of. The book itself is important only as it serves as the channel to convey that fact.

The fact itself is well-known, though not blazoned even on Catholic consciousness as it ought to be. It is the fact of the apparitions of Our Lady to three little Portuguese children at Fatima in 1917. Now, as with all the apparitions of Our Lady to her children, there is serenity and beauty here, a tenderness and a maternal love that shines through the story of the three children and which is reflected in the book as well. But even more important, these apparitions are a tocsin-call to action.

For Our Lady takes her place in them as one at the very center of today's international political and moral crises. Briefly, she has laid certain obligations on mankind, especially on her Catholic children. If they are obeyed, there will be peace, Russia will be converted, there will emerge truly the one world the United Nations are fumbling to make viable. If they are not obeyed, every nation of the world will feel the scourge of communism. And let it not be thought that these are merely pious admonitions: Fatima has been declared authentic by the Pope, its message is approved by the Church.

This, then, is the tremendously important fact Dr. Walsh tells about in his book. Beneath that cosmic significance is the poignant and appealing story of the three children, who were called upon by Providence to offer their little selves to lives of prayer and penance as an example of the prayer and penance Our Lady asks from the rest of us.

Dr. Walsh went to Portugal last year and interviewed all who had had intimate connections with the children and with the six apparitions. One of the three seers is still alive, a nun, called

in religion Sister Dores. In addition, as he remarks in his Preface, he has relied on diaries, letters and, above all, on the accounts of Fatima written by earlier and, for all intents, official chroniclers.

The particular charm of Dr. Walsh's book is the simplicity with which he tells the story of the children and of the great events centered around them. He includes many of the simple little hymns they sang, words of the games they played, homely details of their family life.

But once again, may I return to the importance of the message of the book? Dr. Walsh himself puts it this way:

I came home from Portugal profoundly convinced that nothing is so important as making known what the Mother of God asked in those apparitions of 1917, which for some reason have been so neglected, so distorted, so misunderstood. The future of our civilization, our liberties, our very existence may depend upon the acceptance of her commands.

And what has happened? Even in Portugal, blessed by the visitations of Our Lady, "only 4,000,000 out of almost 8,000,000 Portuguese pretend to be Catholic in any sense of the word. . . . In large cities there is bitter anticlericalism, and much communistic activity." There has been, of course, a tremendous outpouring of piety and devotion, as well, as the hundreds of thousands who flock to Fatima witness.

And for the Catholic world at large? Fatima is not known well enough; the commands of Our Lady are . . . or, where heard, ignored too largely. If Dr. Walsh's fine and moving book serves to spread knowledge and love of Fatima, it will have done exactly what he desires. Indeed, in so far as it succeeds, it will be not only (as I hope) a Catholic best-seller; it will also be an instrument in the salvation of society.

HAROLD C. GARDINER



Guide in the labor fight

CONSTRUCTIVE COLLECTIVE BARGAINING

By Edward T. Cheyfitz. McGraw-Hill. 128p. \$2

To the prolonged Congressional debate on pending labor legislation, this clear, forthright little book is a necessary and welcome antidote. As the author truly says, the current drive for labor laws takes off from two popular myths: that collective bargaining cannot give us industrial peace, and that tough government intervention can succeed where labor and management have failed. If we accept these assumptions, he points out, we must accept also the dismal conclusion which logically follows, namely, that the police state is essential to labor-management peace in a modern industrial society. Mr. Cheyfitz hits out sharply at this pessimism, reminds us that collective bargaining has scarcely been tried in our mass-production industries, and suggests that we use American ingenuity "toward making collective bargaining work instead of seeking illusory panaceas in our legislative halls."

As his own contribution to the problem, this former national official of a CIO union who is now assistant to Eric Johnston, President of the Motion Picture Association of America, stresses the necessity of agreement on principles as a prerequisite to successful collective bargaining. Management is concerned above all, he explains, with profit arising from production; labor with "the rights of man on the job." Management feels that labor's concern with human rights conflicts with productivity and profits; labor is convinced that management preoccupation with productivity violates human rights in the factory. Hence the failure to make collective bargaining work. There is no agreement on fundamentals; the game is being played without ground rules.

Mr. Cheyfitz suggests the formula, "production with freedom," as a statement of principle which labor and management can and ought to accept. On its side, labor must frankly agree that production per man-hour is the key to a rising standard of living. Management, in its turn, has to accept wholeheartedly the application of democratic principles to factory life, that is to say, it must accept the union and share with it the policy-making, but not the administrative, function of industry. How this would work out in

practice, the author explains at great and illuminating detail. For the skeptical there are a number of persuasive case studies taken from real life.

In his insistence on mutual agreement to "production with freedom" as a prerequisite to successful collective bargaining, Mr. Cheyfitz can lean heavily for support on the research being done at Yale under the direction of E. Wight Bakke. His emphasis, however, on labor acceptance of individual incentive plans collides with an important conclusion of the Elton Mayo school, namely, that management's tendency to set one worker off against another is a prolific source of labor unrest. Perhaps group incentive plans might fulfil the production-per-man-hour requirement.

In such a satisfying book, it seems petty to point out occasional flaws. One slip, however, I must mention. The author accepts the idea, so prevalent today, that such rights as the right to property and the right to organize are granted us by the State—a totalitarian aberration which conflicts with the philosophy of the Bill of Rights and the author's own devotion to democracy.

The book has an index and two appendices, the first being a reprint of the pamphlet "Eye to Eye," which introduced, under joint labor-management auspices, the Time-study Steward system in the Doehler-Jarvis Corporation; the other the text of the Charter of the Toledo Labor-Management-Citizens Committee, of which the author was one of the founders.

BENJAMIN L. MASSE

Light and heat on Germany

THEY ALMOST KILLED HITLER

By F. von Schlabrendorff (edited by G. von S. Gaevernitz). Macmillan. 150p. \$2.50

BERLIN UNDERGROUND

By Ruth Andreas-Friedrich. Holt. 312p. \$3

GERMANY FROM DEFEAT TO CONQUEST

By W. M. Knight-Patterson. Macmillan. 592p. \$5

The first two of these three books are written by authors who deserve our sympathies. Schlabrendorff is a Prussian conservative who was involved in many attempts to overthrow Hitler. Mrs. Andreas-Friedrich is a liberal Berlin journalist who in a very courage-

ous way tried to help victims of Hitler's political and racial persecutions. But was it really necessary to translate their books? What Schlabrendorff has to tell can be found in A. W. Dulles' survey of the German underground (reviewed in these columns last week). What Mrs. Andreas-Friedrich describes could have been summarized in an article.

Why must American publishers select for their translations the less important German books, whereas the more important ones are overlooked, or, apparently, rejected? The most enlightening book on the German opposition against Hitler—at least on those groups which finally led the July, 1944, attempt—are the diaries of ex-ambassador U. von Hassel, *Vom anderen Deutschland* ("From the Other Germany"). They have been published by his family, for the ambassador himself was executed. These diaries present a real picture of the intellectual and political background of the German conservative underground. And there is the classic description of the methods and organization of Hitler's terror: *Der SS Staat* ("The SS State"), written by the Catholic publicist and editor of the *Frankfurter Hefte*, Eugen Kogon.

These two books go far beyond subjective impressions and descriptions of adventures and difficult situations. They have a lasting value as revelations of essential features and the spiritual-psychological background of the Nazi regime, even of totalitarian regimes in general. No student of modern terrorism can afford to overlook Kogon's book. Every student of the history of Europe between 1938 and 1944 must take into account the many statements and observations made by von Hassel in his diary. In comparison with these truly important books the two volumes of the Prussian officer and of the Berlin writer appear as somewhat inconsequential despite all admiration for the courage of their authors.

It is obvious that a history of Germany between 1913 and 1933 prefaced by Lord Vansittart would have political aims. Therefore it is not surprising that the work of W. M. Knight-Patterson (a pseudonym for a learned Polish diplomat) reads like the product of a prosecutor's pen. I hasten to add that this prosecution of German nationalism in its conservative as well as in its liberal and socialistic forms contains interesting material. The author has accumulated quotations which are rarely utilized. He presents in many matters impressive examples of the po-

litical ineptitude and shortsightedness of German politicians, of the inferiority complex of German leftists and socialists who are afraid of being denounced as not patriotic enough.

But his book does not go beyond the surface. He does not even try to analyze the forces behind German expansionism and nationalism. He does not deal with the mystery of why this evil Germany succeeded so often, as he claims, in deceiving foreign Powers and foreigners. With a few exceptions, such as the German Independent Socialists, everything German is evil, aggressive or at least submissive to evil forces.

The book may have some value as a counterpart to writings of the opposite school, but I cannot accept Knight-Patterson's accumulation of selected quotations and statistics as a real picture of historical developments and social forces. The author is beyond doubt motivated by the best intentions. He wants to warn the world against a deceiving propaganda of pity behind which rearment may be organized, but I am afraid that his one-sidedness will simply be regarded as exaggeration, and that therefore he will be dismissed as trying to present emotional propaganda in the form of history. The dangers and particular responsibility of German nationalism which culminated in Hitler's national-socialism—as many of its adherents discovered, but only when it was too late—is not clarified in the book. This central defect weighs heavier than unavoidable errors in accentuation and interpretation of details.

WALDEMAR GURIAN

LIFE AND THE DREAM

By Mary Colum. Doubleday. 460p. \$3.50

Mary Colum appears to have had a lot of good fortune in being on the spot when things happened. From the experiences of her crowded years as literary critic in Ireland and in America, she has written what amounts to a series of intimate portraits of famous and near famous men and women, for the most part those who were actively associated with the Celtic Revival and the cause of Irish independence.

As student and graduate of the National University in Dublin, Mrs. Colum was part of a worshipful coterie that followed the esoteric W. B. Yeats and the indomitable Lady Gregory in the experimental days of the Abbey Theatre. Here, she not only witnessed the furore that greeted Synge's *Playboy of*

the Western World but, later, met her future husband, the Irish poet and playwright, Padraic Colum. To the many Sunday "reunions," characteristic of the ardent cultural life of Dublin in the 'Nineties, Mary Colum needed no second invitation. At such gatherings she met the incomparable actress, Maud Gonne, the source of much of Yeats's poetical inspiration, and Padraic Pearse, the poet and educator, founder of St. Enda's and St. Ita's, two influential schools of the period. Some years later, this same Padraic Pearse became the President of the Provisional Govern-

ment of Ireland during the Easter Week insurrection of 1916. Mrs. Colum's descriptions of the heroic participants, their devotion to the movement, and the ill-fated event itself are outstanding among the highlights of the book. Her fine account of the dynamic Sir Roger Casement is particularly noteworthy.

In the Chicago of 1915, at the home of Mrs. William Vaughan Moody, the Colums met another galaxy of notables. Among them were Carl Sandburg, Vachel Lindsay, Edgar Lee Masters, Harriet Monroe and others who were

similarly destined to launch an American literary renaissance. Ever alert to detect the human-interest note, Mrs. Colum moved urbanely among the literati of Chicago, Pittsburgh and New York. Letters of introduction from abroad opened doors for her that might otherwise have remained closed. She met the usual run of poseurs and snobs, eager to entertain the young Irish couple and equally disappointed to note their obviously fine educational background.

With the same discernment, which readers of *From These Roots* will recall, Mrs. Colum portrays the strange intentness of James Joyce as well as the mechanized routine of a mass interview with the late President Roosevelt. Her book covers a long span of years, from the long hours of study in her convent-school days in County Galway, through the fervid days of cultural and patriotic activities in Dublin to the ominous overtones of all the implications of life in our contemporary world.

Quite understandingly, Mrs. Colum looks back with something more than nostalgia on the spirit of the men and women who engendered the Celtic Revival. In their love for the imperishable glory of Ireland and Irish Literature, they were truly "giants in the earth." In her own lucid prose, Mrs. Colum recreates the past in such a way that it lives with much of its color and dignity. Many of those whom she knew were possessed of a dream. That same dream has always possessed the hearts of freedom-loving men and women the world over. Although an expatriate from her native Ireland for most of her life, Mary Colum, as intellectual, critic and champion of equality, has never quite stopped dreaming.

EDWARD J. CLARKE

Recent Publications

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A Guide for Vocational Counselors, by Rev. Felix D. Duffey, C.S.C., Master of Novices. \$2.00

THE MAKING OF A SOUTHERNER

By Katherine Dupré Lumpkin. Knopf. 248p. \$3

Many a reader from either side of the Mason-Dixon line would be inclined to think that the title of this book should be "the Un-Making of a Southerner," for the author's views are not those of a typical Southerner. She was bred of an ancient Georgia family of the slaveholding class which had fought first for the Lost Cause and then for half a century afterwards to preserve Southern civilization, the chief pillar of which they felt was white supremacy. The fact is, Miss Lumpkin took this

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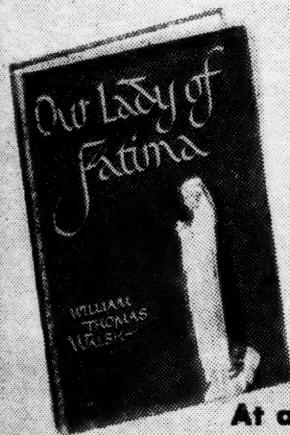
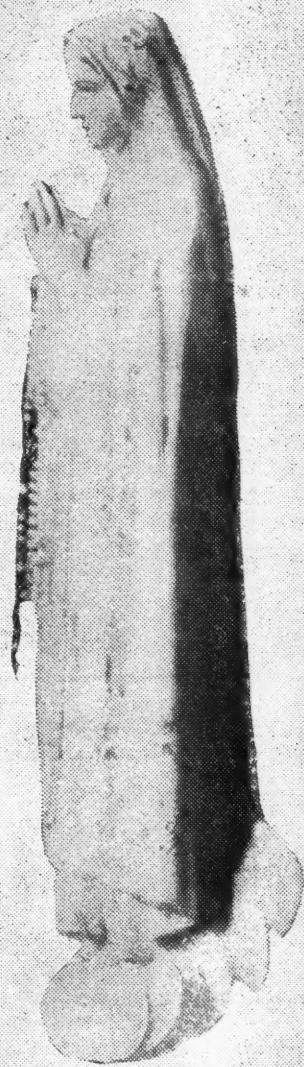
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William Thomas Walsh's OUR LADY OF FÁTIMA—does for Our Lady of Fátima what "The Song of Bernadette" did for Our Lady of Lourdes

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Mr. Walsh visited the scene and talked to the only one of these children still living—Lucia, who is now Sister Maria das Dores. The present book is based chiefly upon the firsthand accounts in her memoirs and on conversations with surviving witnesses of the startling miracle the Lady performed to prove the truth of what the children said. Its dramatic story quality alone makes it a must book for all readers! Those who have read Mr. Walsh's best-seller, *Saint Teresa of Ávila*, will welcome his latest book.



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viewpoint for granted in her childhood, including segregation and disenfranchisement of the Negro on one hand, and the smug awareness of belonging to a superior race on the other. Gradually a change of heart and of mind came to pass in the author, and she says that she began to see the South as it really was.

The book, beginning with several interesting chapters on her family background, *ante* and *post bellum*, is the story of that change, of the battle which she fought before coming to a realization of the absurdity and futility of racism. Miss Lumpkin doubtless chose her title with care, for it is the theme of her book that, because of her upbringing, she did not know the South at all; that it was composed not only of disenfranchised Negroes but of exploited whites as well, whose fathers had held no slaves and who themselves have few advantages. The book is a serious and honest account of the author's development. She admits that the majority of the ruling class do not yet share her views, but is cheered by signs of an awakening in the younger generation. Some of them, at least, have learned that there is nothing inevitable

or natural about conditions as they are.

The rest of the country is not without its share of guilt. People who are loudest in proclaiming the principles of racial equality are often situated in regions where it is unnecessary to practise them. It has been different with Miss Lumpkin. Her stand has required courage, and for that reason Southerners of her type are in need of constant encouragement from the rest of us.

JOHN F. DRUM

THE SCARLET PATCH

By Bruce Lancaster. Little, Brown. 477p. \$3

The Scarlet Patch gives added *raison d'être* to the saying—"every man has two countries—his own and France." The book is especially significant to Americans who have French blood in their veins; or who have, through school-study, through friendships, or through Statue-of-Liberty remembrance, a flair for France and things French. I single out France because of the main emphasis of the book, but other nationality backgrounds also will thrill to the heroic deeds performed by

our confrères of many lands in the great struggle for the Union. For such is the story.

Mr. Lancaster has woven, from erudite research and from imaginative figment, a tale of unsurpassed vibrancy of the hideous struggle between the States. His knowledge of the terrain and his battle-descriptions are intimate. The long-range fighting and hand-to-hand scuffles are told with the lucidity of one who engaged in them. Even the reader is high-pitched to the intensity of an on-looker, nay, a participant.

The main character, Jean de Mérac, and his outfit, the Rochambeau Rifles, are symbols of a definitely true historical background. De Mérac's love of liberty makes him realize that loss of the Union would cause not only national but world-wide repercussions of ill-omen. With this conviction, he leaves the luxury of his native French estate, comes to America, and joins up with a New York group known as the Rochambeau Rifles. Composed of many of the peoples of the world—of native Americans, of Poles, Russians, Germans, Irish and more French—the Rifles fought and died to preserve their ideal.

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The South alone their enemy? No, unfortunately an enemy also from within such as we see today—the enemy intolerance. The fictional character (although there is all too much actuality to base him on) of General Dudley Pelham, under whose command the Rifles several times found themselves connived against them, discredited them, and nearly ruined their leader because of his own loathsome hatred of "foreigners." However, in the end right triumphs and we see Pelham paying for his deeds.

The book is a vast study—of characterization, of place, of event, all more or less familiar, brought alive by an able story-teller. The kindly, burdened Lincoln, the gallant Phil Kearney and a score of others come back with contemporary alertness.

Not without a lighter touch, the story is coursé with two love affairs and an example of ideal marriage. It has an occasional humorous spot in the "corny" Randol and in George Force's suggestion that Dante "ought to have signed up with the Army of the Potomac, if he really wanted to know what hell was like." But there's a grimness about that, too. Profanity abounds; that, no doubt, for atmosphere.

The underlying philosophy of the book is delightful. It is a true exemplification of the amicable living together of Catholic, Protestant and Jew; of the perfect team-work of a variety of nationalities. It reiterates the horrors of war and the age-old message of peace—personal peace and world peace—peace to men of good will.

CATHARINE D. GAUSE

LAMENT FOR THE SLEEPWALKER

By Dunstan Thompson. Dodd, Mead.
\$2.50

With Robert Lowell, Dunstan Thompson is one of the two Catholic poets writing here today, working in an art always difficult, each rendering it more difficult with his own separate sort of terror: Mr. Lowell, who owes small debts to any poet before him, is occupied much of the time with sin and its well-known wages, the fearful culpability of dumb complacency; Mr. Thompson, who echoes many poets, has abandoned the falsities of human love for the rightful pride of man.

In his earlier volume which appeared in 1944, there was a God's plenty of imagery, rhetoric and what-not—at

times almost an embarrassment of synergies. The present collection is less surer and more tragic in its coming-of-age. "Largo" dwarfed all the other poems, some few of them excellent, in the first collection: in *Lament for the Sleepwalker*, there are more examples of the first-rate, fewer of the tossed-off. The title-piece, "The Lay of the Battle of Tomblane," "Nor Mars His Sword," "The Prince," "Merciful God This Is a Strange Reckoning," and the sonnet-sequence to the memory of his father are all in the great tradition. *Lament for the Sleepwalker* demands and rewards many readings.

RICHARD PRICE

THE QUEST OF BEN HERED

By C. M. De Heredia, S.J. Bruce. 321p.
\$3

This book should be in the upper bracket of preferred books, and a "must" for those who enjoy good reading and would appreciate a clearer understanding of the Gospels. These stories are familiar to all of us, but really to understand them, we would have to know many things pertinent to the time before the coming of Christ as well as to the times in which He lived. We would have to have a clearer knowledge of the greed, hatred, avarice and political schemes of the people. This knowledge Father Heredia endeavors to impart in his account of Ben Hered's search.

Raphael Ben Hered was a wealthy Jew of the Dispersion. His ancestors had left Spain after the Babylonian Captivity, and had settled on the Carthaginian coast, where Ben Hered was born. When his father realized that death was near, he urged his son to go to Palestine, the land of his fathers, and there study the Jewish religion and the manners and customs of his people. However, it wasn't until three years after his father's death that Ben Hered found it convenient to carry out his father's wishes. He is a rather likable character, believing firmly in the promised Messiah, but skeptical of many other beliefs and customs of the Jews of the Old Law. He visits an old friend of his father in Palestine, who does much to aid him. He learns of the hatreds and contradictory beliefs of the various sects—Pharisees, Sadducees, Herodians and Samaritans.

We read of Hered's meeting with John the Baptist, of how deeply he was affected by John; of his meeting with Christ and of the influence of Christ's

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POETRY

We are being very educational these days, in a nice way. We published THE VISION SPLENDID by Neville Watts (\$2.00) this spring, which is about why we should, and why we don't, read poetry. As the author has spent thirty years teaching students to love it, we think he is worth listening to. We published this partly because we liked it and partly because we thought it might help us sell some poetry. In case you wonder what poetry Sheed and Ward publish anyway, here is a short list.

SONNETS AND VERSE by Hilaire Belloc (\$2.00), RECUSANT POETS, an anthology of poems, compiled by Louise Imogen Guiney (\$6.00) by Catholic poets from Thomas More to Ben Jonson . . . OVER THE BENT WORLD, a very large and very good collection of modern Catholic poetry and prose, collected by Sister Mary Louise, S.L. (\$4.50), THIS MAN WAS IRELAND, a long poem on Colmcille, (\$3.00) and RIME GENTLEMEN PLEASE (\$2.00), both by Robert Farren, the liveliest living Catholic poet we know of. (We have never quite recovered from being asked whether the first of these books was about Archbishop Ireland.) POETRY AND LIFE, compiled by F. J. Sheed, (\$2.50) in which Catholic poems from the eighth to the nineteenth centuries are arranged to show what Catholic poets have to say about life and death. WORD-HOARD (\$4.25), passages from Old English literature, from the sixth to the eleventh centuries, translated and arranged by Margaret Williams, with illustrations by Anne Pracy. (An unbelievably lovely book). THE VISION OF PIERS PLOWMAN (\$3.00) by William Langland and MEDIAEVAL AND TUDOR PLAYS (\$3.50) both translated into modern English, but in the original metres, by Henry W. Wells. Nobody who hasn't read those plays knows what fun some of them would be to act.

Like to start with Dr. Watts' book or are you ready to plunge right into these?

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presence on him. All the old familiar stories are related in a new and interesting way—the marriage at Cana, the miraculous draft of fishes, the feeding of the five thousand with five loaves and two fishes, the meeting of Christ with the Samaritan woman at Jacob's Well, the conversion of the Magdalen. These and many other Gospel stories are brought to us in modern language, and I believe that all who read this book carefully will understand many things which formerly were more or less obscure. We can realize what a bitter disappointment it was to the Jews when they realized that the "promised One" had not come to found an earthly kingdom, as they had expected, not to restore the Israelites to their former power and glory.

This book is well and simply written, easily understood by all. There is a fascination about it; when we have finished it, we have a feeling of having gained something worthwhile, and we are grateful to the author for this splendid work. MONICA C. MOONEY

THE FUTURE OF AMERICAN SECRET INTELLIGENCE

By George S. Pettee. Infantry Journal Press. 118p. \$2

Having served as one-time Chief of the European Enemy Division of the Foreign Economic Administration. Dr. George S. Pettee knows much about strategic intelligence work, especially in the economic field. An expert economist and a college professor, he has a thorough knowledge of the academic intricacies of research methods. And it is obvious from reading his careful, thoughtful analysis of United States intelligence performance during the late war that he knows much of the correlation between military planning and foreign intelligence on the so-called "highest levels."

Dr. Pettee develops his little book from an initial study of some glaring blunders in our intelligence estimates or correlated military plans, and from this study and a knowledge of how intelligence work was carried on in Washington, he reaches certain conclusions as to what—in his opinion—is wrong in our intelligence methodology (or lack thereof). In general, he thinks our basic failure in execution came from a lack of management. We failed to apply to intelligence work modern techniques of research. In planning, we failed to set up a logical system of intelligence agencies. The result of this

failure was woful duplication of effort, lack of coordination, failure to develop an over-all picture of how the enemy was doing.

Dr. Pettee gets down to cases, and describes in detail how intelligence work must be organized according to modern research methods, right from the general delegation of fields of research to the most primary working over of incoming information.

In addition, he pleads the case for a soundly-conceived, strongly-organized central intelligence authority, which will be responsible for developing the over-all picture of what is going on in the world, leaving, however, to other interested agencies the handling of their own limited, departmental intelligence activities. Complementing this central authority, he demonstrates, there must be a kind of "United States General Staff," which will correlate high-level intelligence with national policy and military planning.

His general conclusions and recommendations are valid and urgent. Unfortunately, he is preoccupied with economic intelligence, lacks knowledge of really "secret" intelligence, and tries to impose academic research methods where inapplicable. He has, nevertheless, written the best book to date in this field.

VINCENT W. HARTNETT

The Word

PENTECOST IS A DAY RESONANT with elemental forces: the mighty wind shaking Jerusalem; eloquent fire above the Apostles; earth renewed by the Spirit's visitation (Ps. 103:30) and water touched to sacramental power so that of it and the Holy Spirit man might henceforward be reborn to supernatural life (John 3:5). It is a feast of hope, assurance, strength and transformation as the change in Christ's followers attests. Deaf to the prophecies of the resurrection (Mark 9:1), they had scoffed at reports of fulfillment, shrugging them off as "nonsense" (Luke 24:11): "foolish and slow of heart to believe" (Luke 24:25), they thought the risen Christ was a phantom, and Thomas disgracefully demanded proof before he would assent (John 20:25), so that Our Lord upbraided all of them for their incredulity (Mark 16:14). Even at the ascension there were lingering doubts (Matt.

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28:17) and apparent misapprehensions about the kingdom Jesus would establish (Acts 1:6).

Truly they were not a promising little phalanx to be entrusted with the conversion of the world. But their Master had assured them He would not abandon them in their helplessness (John 14:18) and reassured them on Ascension Day: "you shall be baptized with the Holy Spirit not many days hence" (Acts 1:5), by which He signified not the sacrament of baptism but a further, full outpouring of the Spirit. The wind which roared through Jerusalem on Pentecost was an outward sign of that power which transmuted these vainglorious, timorous men into the valorous messengers of God whose "voice," as Paul, quoting Psalm 18, writes, "has gone forth into all the earth and their words unto the ends of the world" (Rom. 10:18).

Centuries before, David had faced the overwhelming host of the Philistines with a handful of warriors and a faltering heart. He called on God, who commanded a flanking movement instead of a frontal assault, ordering David to deploy his thin troops near a pear orchard. "And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou join battle: for then will the Lord go out before thy face to strike the army of the Philistines" (2 Kings 5:24). David obeyed, and when a thrashing torrent of sound lashed the tree-tops, the Israelites charged and hurled back the foe, reeling and broken. The Pentecostal wind indicated the presence of the same divine power by which the Apostles went out and conquered the world. "I am with you all days" was the divine promise, and they "were sealed with the Holy Spirit of the promise" (Eph. 1:13).

Seldom is the Spirit manifested externally as on the first Pentecost; the whirling wind has softened to the constant susurru of grace in the individual soul. Yet no less definitely did we receive the Holy Spirit in baptism; we have the private Pentecost of confirmation, the frequent renewal of the other sacraments, the daily inspirations within us, calling us to personal holiness and to the Christian career of apostolic example which would influence other men. He has the power to transform us as He transformed the Apostles. The commemoration of St. Mary Magdalene this week reminds us that He who could stun a city can certainly shake a human heart out of its lethargy. But He is no divine marauder forcing

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to the slight demands of the plotting. This is a picture for easy-going adults. (RKO)

SAN DEMETRIO, LONDON. This tribute to the British merchant marine may be a bit late for its type but it is a sturdy piece of movie-making. The account of a crew's attempt to bring its torpedoed ship into a home port is realistic and stripped of the pseudo-glamorous accretions of wartime melodrama, and the production gains strength from camera-work which suggests the documentary style. A boat-load of survivors returns to the ship after the departure of the German raider and the objective is reached by heroic struggles against fire and the sea. Walter Fitzgerald and Arthur Young dominate a well-chosen cast. General audiences will have to take this film as a matter of taste. (*Twentieth Century-Fox*)

I COVER BIG TOWN. The conventional murder mystery is dunked rather thoroughly in newspaper atmosphere in the course of this reading, and the result is still a routine thriller. The usual girl reporter, aided by her hard-hitting editor, digs up the required evidence to clear an innocent man of murder charges and turns the tables on his partner, who has been trying to cover up sundry speculations. There is not much in the plot but William Thomas' direction ekes it out, and there are some comedy bits for leavening. Philip Reed, Hilary Brooke and Robert Lowery are featured in a fair entertainment for adult audiences. (*Paramount*)

THOMAS J. FITZMORRIS

Parade

AESOP EMPLOYED AS A FRAME for his famous fables the social setting of his time. . . . If he were composing the fables today, he might weave incidents reported by the newspapers of contemporary America into a series of fables something like the following:

The Discontented Platypuses: Cecil, a duckbill platypus, just arrived in America from Australia, complained: "How ugly we platypuses are. What a horrible duckbill we have. I wish I could be handsome like a peacock." . . . Betty, a sister, reproved him: "Shame

on you, Cecil. Papa and mama were platypuses. We three are the only platypuses in the whole United States. There are lots of peacocks. People are interested in us. Look at the publicity we are getting." . . . Penelope, another sister, sided with Cecil. She said: "I'm fed up with always looking like a fright. Oh, if I could only be pretty and glamorous." . . . (Yearning for the impossible can only beget unhappiness.)

The Immured Cat: Just as a Brooklyn court opened its morning session, a loud meow resounded through the chambers. The meow, growing louder and lustier, made it impossible for the judge, attorneys, witnesses, to hear one another. The cat, though audible, was invisible, so His Honor called for a police emergency squad. Holes were drilled in the ceiling and in the walls. Out of one of the holes stepped a black-and-white tomcat. For three hours, his humble meow had drowned out high-placed judicial voices and impeded the processes of justice. (The least has the power to hinder the greatest.)

Loving to the End: A Long Island woman bequeathed \$10,000 for the decoration of the graves where her three dead dogs lay buried. Her will required that the graves (located in a famous dog cemetery) be adorned with coverlets "of small green trees in winter, pansies in the Spring, small flowers in the summer." (O, death, where is thy sting?)

A Feline Funeral: The beloved cat of a New York State widow died in February. The widow refused to have it interred in frozen ground. She had the cat's body embalmed, placed in a casket of the type used for infants, to be kept until the ground thawed. With the warm weather came the funeral. . . . Led by the undertaker, four pall-bearers carried the casket into the widow's house, where the casket lid was opened so that the widow and fellow-mourners could have a last look at the deceased cat. When this ceremony was concluded, the funeral procession moved to a grave dug beside the monument of a revolutionary general. The casket containing the dead cat was placed in a concrete box, and gently lowered into the grave by the four pall bearers, as the widow and mourners stood by with bowed heads in solemn and respectful silence. (O grave, where is thy victory?) JOHN A. TOOMEY

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Central Valley Project

EDITOR: The objective of all good government is the promotion of the fullest and best type of life among its citizens. It is difficult indeed for government to accomplish this purpose directly. The best it can hope to do is to help to create conditions within which there will be maximum opportunity for the growth of worthwhile qualities of character and the conditions of a truly happy life among the people.

There is no circumstance under which a family can enjoy quite so great an opportunity for a worth-while and rounded life as the ownership of a family-sized farm. Through the years, the United States has been all too neglectful of its duty in preserving, protecting and defending this fundamental social and economic unit of any good society. The farm family working its own acres is the bedrock foundation of a democratic society. Any genuine concern, therefore, for the future of our country will dictate the pursuit of governmental policies which will increase the number of family-sized, owner-operated farms.

These are the issues that are involved in the existing controversy over the 160-acre limitation in connection with the Central Valley Project in California. It is true that the Central Valley presents a somewhat different problem from that involved in the irrigation of completely unsettled areas. But certainly sound public policy, particularly policy which has regard for moral values, will not find the answer to the problems of the Central Valley in the proposed repeal of the 160-acre limitation. Very considerable portions of the land that will be brought under water by the project are at present completely undeveloped. Much of this land is in the hands of large land companies which will stand to benefit substantially from the repeal of this limitation. Such results were never the object of the Reclamation Laws.

The principle of the acreage limitation is that water made available as a result of the expenditure of public funds shall be provided to all on as equitable a basis as possible. Unless this principle is adhered to, especially where heretofore undeveloped lands are

concerned, the Congress and the people of the United States are unlikely to continue the interest they have shown in the Reclamation Program. It is one thing to appropriate public funds to make possible a worth-while life on their own acres for hundreds or thousands of farm families. It is quite a different thing to appropriate public funds for watering of vast baronial estates which may have a high economical value to their owners but whose social values are at least questionable. Why indeed should Eastern or Mid-Western Representatives vote money for reclamation projects if their action will only result in increasing the trend toward corporation farming in irrigated regions and sharpening the divisions between owners of vast estates on one hand and homeless migratory laborers on the other?

For all these reasons, I was deeply impressed by the article appearing in AMERICA for April 19, 1947 written by Bishop Armstrong of Sacramento and entitled "Family Farm versus Factory Farm." I do not believe the Bishop's point of view can be successfully contradicted. I could not therefore refrain from writing this letter to express my thanks to Bishop Armstrong for his article and to AMERICA for publishing it.

JERRY VOORHIS
Executive Secretary
Cooperative League of U.S.A.
New York, N. Y.

Moral theology and labor

EDITOR: Some formidable obstacles oppose themselves to the realization of the rather elaborate plan for a scientific approach to the solution of the moral problems involved in "modern labor relations," suggested by Godfrey P. Schmidt in "Moral Theology and Labor" (AMERICA, April 26, 1947, page 95).

Participation in the sessions outlined should be strictly limited to those who are strongly convinced of the validity of the principles contained in *Rerum Novarum*, *Quadragesimo Anno*, etc.; otherwise the sessions will degenerate into a debating society—about the principles themselves. Experience in Labor Schools, Social Action Forums,

and Industrial Conferences reveals the fact that many "persons of good will who could be expected to make a contribution to the discussion," have not read even *Quadragesimo Anno*. Unfortunately, "good will" disappears all too rapidly in too many persons faced for the first time with the very definite principles of Christian Social Doctrine.

Moreover, the number of qualified moral theologians in this field is relatively as limited as the number of qualified laymen. Their joint efforts, in my opinion, will be more effective if they meet privately and regularly, without the deadening panoply of committees and letterheads which encumber organization and attract many who are merely curious. In the initial stages a bulletin containing competent judgments on one or two typical cases, and appearing regularly, not more than four times a year, would soon provide the basic material for a representative text.

I should like to suggest that Mr. Schmidt, together with a few competent associates, present a typical American case to Father Connell, C.S.S.R., of the Faculty of Moral Theology at the Catholic University of America. The solution would be the first step in the direction of filling the need which Mr. Schmidt has ably explored.

Let us avoid the American pitfall of bigness. An elaborate beginning will remain general; a limited beginning can be specific.

(REV.) JOHN E. BYRNE
New York, N. Y.

Relief for scholars

EDITOR: European scholars and writers, particularly German and Austrian—some of them men of international reputation and authors of works available in English—have been sending ever more desperate appeals for help, for material support, for food and clothing. We are sure that there are many persons in the United States who would like to help in some way, by sending parcels directly, or by sending CARE food or blanket parcels (CARE, 50 Broad Street, New York 4, N. Y.). We (myself and some of my associates) shall be happy to supply names and addresses of the needy to anyone interested, or to forward the parcels ourselves. Please direct all inquiries and contributions to me.

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